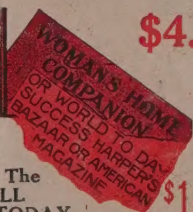


Blanche J. Miller

DECEMBER, 1907

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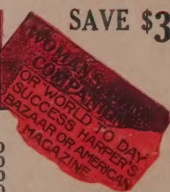
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Current Anecdotes

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Volume IX

DECEMBER, 1907

Number 3

Increased Salaries for Preachers

THE THIRD OF A SERIES OF ARTICLES TO CREATE SENTIMENT THAT WILL ENABLE PREACHERS TO SECURE LIVING WAGES.

It is very gratifying to note that the subject of larger salaries for preachers is being intelligently and sympathetically discussed in the denominational press. Several daily papers have also published helpful articles. The figures given by the EXPOSITOR showing that the average preacher is not as well paid as is the average mechanic have been extensively quoted, and in some instances have inspired stirring editorials. Seventy-five Lutheran churches have recently made advances, and we are informed of increases among the Methodist churches of Eastern Pennsylvania ranging from \$50 to \$150. Occasionally a preacher writes exultantly to the EXPOSITOR: "My salary has been increased \$100." We certainly rejoice with the preachers over the awakening of interest in this subject of better pay, which so vitally affects the home life of the parsonage. It means untold relief for the preacher's wife, and added power for the preacher himself. But the campaign has only started.

We want more preachers to get larger salaries. We want them to get an increase now—before Christmas, if possible. Many churches can be induced to pay more than they are now paying. It may be true that the financial situation in your church is as dry as the dry bones in Ezekiel's vision, but the bones can be made to live if the right word is spoken over them. You are the one to speak the message.

Preach a regular sermon once a quarter or at least once in six months on the relation of money to the progress of Christ's kingdom. Lack of definite, reasoned, unimpassioned teaching on the subject of liberality accounts, largely, for low salaries and inadequate support of benevolences. Do not take a collection at the close of a sermon on liberality. You can disarm criticism completely by not making a special appeal for money at the close of such a sermon. Be good naturedly frank. Don't apologize. Don't complain. Don't scold. Be patiently and intelligently persistent. Where there has not been systematic instruction it will be necessary to wait a little for results. Praise the people for what they have done. There is always somebody in every congregation who is entitled to commendation. Those who do not deserve it will be provoked to bet-

ter works by hearing others praised. Give reasons. Quote Scripture. Illustrate freely. Have faith in the people. Respect their intelligence and motives. Tell them plainly but kindly just what ought to be done. Expect them to do the heroic and they will do it.

We have asked a number of church leaders to tell what the preacher himself could do to obtain a better support. We have expressed our own views in the foregoing, and now we present the views of others. We are confident the suggestions herewith given will inspire hope in the heart of some discouraged pastor, and show him how he can help himself in the matter of a larger salary.

We have not sufficient space to reproduce all the facts from the articles in the April and May numbers of THE EXPOSITOR, but the *North Western Christian Advocate* gave the following summary of the articles and we quote it.

PREACHERS' SALARIES.

Dr. Josiah Strong is authority for the statement that the average income per family in all parts of the United States is \$751 per year, and the total expenditures \$689. According to this no preacher should receive less than \$751 a year, but F. M. Barton, publisher of THE EXPOSITOR, estimates that one-third of the preachers in the country receive an average of less than \$400 a year from their churches. Thirteen trades in New York pay their workmen \$1,200 a year. A union hod-carrier in New York receives \$900 a year. In Bucks Co., Pa., five of the thirteen Methodist preachers receive less than \$350. In Idaho, six of the twenty Congregational preachers receive less than \$400. Of the forty-four Methodist preachers in Idaho, twenty-three receive less than \$400. Mr. Barton says that "if people would spend as much on religion as they do on either tobacco, amusements or intoxicating liquors, no pastor would receive less than \$600, while another third (of the pastors) would receive \$1,200 a year, and the other third \$1,800 a year." But, according to the amounts expended for various purposes, the average American cares several times as much for tobacco, amusements and liquor as he cares for religion. A pastor in Pennsylvania has been

obliged to leave the pastorate owing to increased expenses of living.—*North-Western Christian Advocate.*

THE EXPOSITOR takes the position suggested by Dr. Patterson of Philadelphia, that no pastor should receive less than \$800 and house rent.

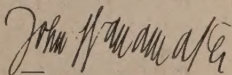
HON. JOHN WANAMAKER, PHILADELPHIA, PA.

I fear the ministers of churches suffer and the work of the church suffers in its financial parts:

1st, Because the people are not taught the Scriptural method of giving.

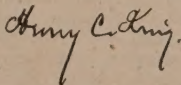
2nd, Because the financial work is not followed up as business men follow up their secular business.

I believe there is sufficient money in 80 per cent of the congregations to properly care for all church work and pay the minister a living salary, if the spasmodic and slipshod ways of raising money are set aside; if fairs, festivals and suppers are given up, and the church put on a business basis, with some dependable persons to collect the pledges or pew rents, as it may be, and hold members of the church to honest fulfillment of their vows as to giving.



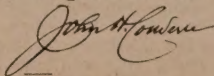
HENRY C. KING, PRESIDENT OBERLIN COLLEGE,
OBERLIN, OHIO.

I do not believe that a minister ought to be driven to outside employments to be able to make a decent living. Ministers who are already getting good salaries could do something, I think, to help other ministers in their vicinity to more reasonable salaries, by frankly agitating the matter, sometimes privately, and sometimes more publicly, insisting on the need, for the sake of the church itself, that the minister should be more adequately supported. The only thing, so far as I can see, that the minister himself can do to obtain an increase of salary, would be to put the facts frankly before his own committee, in an entirely self-respecting way.



JOHN H. CONVERSE, PHILADELPHIA.

I think the Board of Trustees of any church should recognize the faithfulness and sincerity of the pastor. He should devote himself to the spiritual requirements of the church and the trustees should see that he is properly compensated. I see no reason why he should not apply for an increase of salary if he feels that his labor is worthy of it and that the condition of the congregation will warrant it. Pastors' salaries, as a rule, are altogether too low.



MR. E. K. WARREN.

Three Oaks, Mich., President Warren Featherbone Co.

In the first place, I desire to explain that I am the son of a Home Missionary pastor who

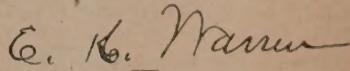
settled in this place forty-nine years ago, when it was a forest, on a salary I think not to exceed \$250, and I know from actual experience as a minister's son, the great extremity to which many minister's families are reduced, and the great effort and anxiety of the minister and his wife to support their family and live within the salary that they receive.

Answering your question from a "business man's standpoint would say, a minister should do just what any person occupying a position along business lines should do, viz, make himself just as valuable as possible to those who employ him, that is, to the church, the congregation and the community. He wants to try, if possible, to earn double the salary that he is to receive. It would be a very strange sort of a church that would permit a minister to do this for any length of time without recognizing his services by a decided increase in salary, as well as appreciation by word and deed of the services rendered.

I would not advise him to "engage in trade or secular work for money," but would earnestly advise that he put the same thought, knowledge, and persistent effort into the work of the pulpit and the pastorate that would be necessary to earn money in other directions.

I would earnestly advise him to avoid all sensational preaching. It has no value, and very few practical people care to pay for it; but he should be thoroughly ready by the experience of the heart and the preparations he makes, to be able to give people what they are in need of and hungering for, viz: the message of the *forgiveness of sins* and the gift of *eternal life* through the *Lord Jesus Christ*, and not to be turned either to the right or the left from doing this one thing, and in all things try to be as helpful in the church and the community and family as possible along the lines of encouragement to young people and to the older ones, many of whom are carrying heavy burdens and want help.

Lastly, let him earnestly pray that his wants may be supplied, and that he may be a blessing. I recognize that the ministers are underpaid. I deeply sympathize with them, but believe that the cure largely rests in their own hands.



REV. FRANKLIN HAMILTON, PH. D.,
Chancellor American University, Washington,
D. C.

There is no doubt but that the minister today is underpaid. It is also without question that this condition of affairs must be laid at the doors of the laity. One cause of this is due to the fact that the people today do not cherish the right attitude toward spiritual things. They have lost the old Puritan sense of "Duty, that stern daughter of God." They must be quickened into a new vision of Christ and a new conception of their own Christian duty. In the "craze to be rich a spiritual deadness has crept into the hearts of both men and women.

To obviate this, the preacher ought to preach openly and fearlessly, maintaining the claims

of Christ and the church. The earth is the Lord's and the fullness thereof. The sanctuary has a right to its own gold and the preacher boldly must maintain this.

If, to this preaching the pastor will back up the message with tireless, patient and loving pastoral care of his flock, their hearts will be won and they will respond to his pleas. I fear that it is on the side of loving and pastoral care of the flock that most preachers who fail are to be found wanting. No preacher need hope for high financial or spiritual returns who does not look after his people conscientiously and devotedly.

REV. SAMUEL MEDARY DICK, D. D.,

Wesley Methodist Episcopal Church, Minneapolis, Minn.

The question is a hard one to answer. I do not believe the average minister can do any outside work, or business by which he can increase his salary unless he does it at the expense of his efficiency as a preacher. I believe the increase must come through the education of the laity in systematic giving up to one-tenth of their incomes. The minister must be the educator in this case. Turn the light in on the preacher's salary compared with the mechanic's.

I made this comparison in the New England Conference a little time ago when I was a member of that conference.

One hundred and twenty of the middle men of the conference averaged \$576 salary. After leaving the public school the average time of preparation for their work was about four years. Loss of earning power and minimum of expense for these four years averaged about \$3,304.

Make comparison for a period of thirty years with the average mechanic and this will be the result:

Preacher, salary \$576; 30 years, total earning \$17,280, less loss of four years' preparation and cost of education, \$3,304. Gross earning power for thirty years, \$13,976.

Mechanic, no loss of time after leaving public school. Earning power \$15 per week; 30 years, \$23,400. Gross earning power over preacher, \$9,424. This invested at 5 per cent per annum would yield mechanic \$471.20 annually in excess of anything the preacher could possibly have, assuming the standard of living was the same for both.

I made this proposition to my people of Wesley church a few Sundays ago. Wesley is not a rich church. Has no millionaires.

For one-tenth of the incomes of the people for five years I would agree to do the following:

I would pay all current expenses of all kinds, including music, janitor, heat, light, printing, repairs, etc.

I would pay the full apportionment to every benevolence of our church, including our apportionment for Presiding Elder, the Bishop's claim, apportionment to Conference Claimants, General Conference expenses, etc.

I would have the church refrescoed throughout by best artists and pay for same; would put hard wood floors or best of new carpet throughout the church as might be preferred;

I would put in a new thirty-five stop organ of the best make that could be had; I would give to the church a new parsonage not to cost less than \$10,000, free from debt; I would support twenty students annually in our foreign schools in their preparation for the ministry, and would take the balance, if there should be a balance for my salary, and if my preaching was not satisfactory I would give them the best Methodism could furnish and I would pay for the same. At the end of five years there should not be a dollar of indebtedness of any kind. I need not say my proposition was not accepted.

As a result, however, I will say that a number of my people have declared for tithing and others contemplate doing so in the near future.

It seems to me that about the only method the preacher has of increasing his salary is to educate the people to a higher standard of ethics in their treatment of the preacher.

REV. WILLIAM A. QUAYLE, D. D.,

St. James Methodist Episcopal Church, Chicago.

Not infrequently by doing superior work the salary will raise itself, but the doing of superior work is no sign the salary will be raised. All the preacher can do is to go along and do his manly Christian work like a manly Christian gentleman and he will either get a better salary or he won't. That is all there is to it. Modesty will always deter a preacher from securing a rise in his own salary, but the public opinion of the present is bearing hard upon communities which are totally competent to pay their pastor a living wage and do not do it, and I for one believe that in the main the churches will respond to this demand when they see its legitimacy.

Wm. A. Quayle

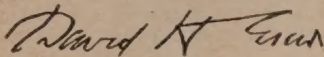
REV. A. C. DIXON, D. D.,

Chicago Ave. Church, Chicago, Ill.

I do not see what the minister himself can do to obtain an increase of salary, unless he should enter some open door into another field. For him to suggest an increase of his own salary will, in most cases, decrease rather than increase it. A little better preaching with more earnest prayer might result in a revival which would increase the membership of his church and make every one more self-sacrificing in their giving. And yet for him to seek a revival with such a motive would be to fail, for it is centered in self. He might make a frank statement of his needs to his Official Board and, if he is running into debt, might frankly tell them so without any suggestion as to increase in salary. If they are men of God in sympathy with him, they would be apt to make the suggestion to the church themselves. If his church is not following the Biblical method of giving weekly as God has prospered, if he should induce them to adopt that, it might so increase the offerings as to make it easy for them to increase his salary. Obedience along this line is apt to bring the money that is needed.

A. C. Dixon

In order to meet and relieve the situation a resolution was adopted at our General Convention at Richmond last week, calling upon the Bishops of the Episcopal Church to bring the matter before their respective Diocesan Conventions, and urge upon them the importance of taking some steps to increase the salaries and stipends of the clergy. If this were done in all ecclesiastical bodies it would, I am sure, result in some substantial and practical relief of the situation. The American people are generously disposed, and all they need is to have their attention called to the matter by those who occupy positions of authority and influence in all the Christian denominations of the country.



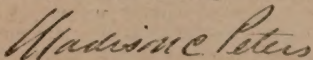
DR. MADISON C. PETERS, NEW YORK, N. Y.

The question is—How can a minister increase his salary and at the same time preserve his ministerial dignity? He cannot engage in trade, business or manual labor, for such would be considered derogatory to his professional standing, yet there are many secular avocations open which hold out good inducements and are in no way beneath his calling as a clergyman. One of these is teaching, that is, private tutoring. Every minister is presumed to be a man of education. He could prepare boys for college for the Regents' and other different Civil Service examinations, and in this way materially supplement his salary. Many a layman makes a good income by doing this work.

If the minister has any kind of literary ability, he can always find a market for his productions, if they are at all presentable, but as the literary gift is denied to many, I will not include it as a source of income in general.

Canvassing for religious books is another way the minister can help himself out. Many of the big publishing houses are willing to pay well for pushing their sales. In this line the minister would have two to one against the lay competitor.

Above all the minister should avoid laziness. It puzzles me how the average man with a small congregation can keep himself from loafing. Let him be active and he will always find something to which he can turn his hand to make a little money without detracting in the least from his clerical standing.



REV. J. S. MILLS, D. D., BISHOP UNITED BRETHREN
IN CHRIST, ANNAPOLIS, PA.

1. Let each minister strive earnestly and wisely to make himself a better servant of Jesus Christ, and a more useful member of society. To be worthy of better things is nobler than to have better things without being worthy of them. The better salaries are

usually paid for superior services of some kind.

2. Let each minister co-operate in the places where needed to secure fewer local churches and larger, thereby enabling the people to pay better salaries. Sectarianism often builds five churches in a town where only one or two are needed. Prevent this waste whenever possible, and stronger local churches and better salaries will follow.

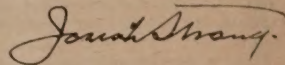
3. Let each minister encourage his people to acquire the virtues of industry, economy, and thrift, that the average person may produce and lay up more wealth and have more to give.

4. Let each minister indirectly aid his own salary by teaching faithfully and wisely the claims of Jesus Christ and his kingdom has upon the wealth of this world.

REV. JOSIAH STRONG, D. D., PRESIDENT AMERICAN
INSTITUTE OF SOCIAL SERVICE, NEW YORK, N. Y.

There are millions of communicants in our churches who have been permitted to believe that they could consecrate themselves to God without consecrating their possessions. The ministers themselves are chiefly responsible for this condition of things. They have gotten great numbers into the churches who have had only a very shallow religious experience or none at all.

When they smite the flinty rock of selfishness with the rod of truth and the whole truth, a blessed freshet of benevolence will pour forth to make glad the waste places of the Kingdom of God.



REV. CORTLAND MEYERS, D. D., BROOKLYN, N. Y.

This is a dangerous question because the last thing in the world that should characterize a minister is the mercenary spirit. However it is a fair question for most serious consideration. He can increase his salary by:

1. Running his church on business principles. More men fail in this part of their ministry than in most other directions. He has not learned this in the schools, but he ought to learn it somewhere. He must be a business man and see to it that the church is transacting business for God. Most churches are deplorably weak in their financial affairs, and the minister is most to blame. He need not be a beggar but he must be a business man.

2. By running himself on business principles. Most ministers of the small pay class receive more salary than they earn. The easiest place in the world to be lazy is in the ministry, and many take advantage of this opportunity. A man gets usually what he earns in other parts of life. This is true of the minister. If the average country village minister did one half of the hard work and stood one-half of the tremendous nervous strain of the man in the great center of life and activity he would get more money because he would make himself worth it. Some men want their salary a pension, but it is a pay, and necessarily must be earned.

J. K. MCLEAN, D. D., PRESIDENT PACIFIC
THEOLOGICAL SEMINARY, BERKLEY, CAL.

I see no objection to the minister candidly bringing this fact to the attention of his church officials, with a modest, straightforward and manly request for an increase.

It is of course presupposed that the minister and his household are living in a reasonably economical manner, not trying to keep pace with the more wealthy and more worldly portion of their flock, but conducting their affairs as they were exhorted to do at the beginning of the family life, "discreetly, advisedly, soberly, and in the fear of God."

A grand difficulty in the matter of ministerial salaries is that most of our communities are undertaking to support too many churches, more than are called for either by human need or by Divine Wisdom, more than are warranted either by human need or Divine Wisdom. About thirty-three per cent of these should be eliminated; in many places more than that. The churches remaining could then each give its minister a living salary. More and better than that—they could do what many of them are not now doing—they could each do some considerable thing toward the bringing in of the Kingdom of God.

J. K. McLean

PROF. WILLIS J. BEECHER, PROFESSOR IN AUBURN
THEOLOGICAL SEMINARY, AUBURN, N. Y.

The question what a minister can do to obtain a more adequate salary is not a simple one. He is hedged in by scruples such as might not restrain a man in some other calling. But I venture a few suggestions.

He can avoid whining, no matter how sharply he is pinched.

He can study the art of living within one's income in such a spirit as to make it for him one of the fine arts. The Master interested himself in the gathering up of broken victuals in order to avoid waste.

He can make it a point to do his work so well as to make it evident to all that a minister is not a non-producer, but a useful and productive member of the community.

In his preaching and other functions he can, at suitable times and in proper ways, teach the doctrine that the laborer is worthy of his hire. In making agreements in regard to salary he can, in a self-respecting way, insist upon his rights.

Willis J. Beecher

REV. FRANK K. SANDERS, GENERAL SECRETARY OF
THE CONGREGATIONAL SUNDAY SCHOOL AND
PUBLICATION SOCIETY, BOSTON, MASS.

I believe that each minister will have to cultivate, in some way, an *indispensableness* which will make him seem to his congregation as one who cannot be duplicated, and whom they therefore, must retain. Such a

man, as a rule, is not troubled by the meagerness of his salary, he is generously and thoughtfully treated. The secret of his indispensability is the whole-souled doing of his regular work, not failing to use his powers in every direction in which God has made him notable, as writer or speaker; but bending his energies in the main, to the end of doing a glorious work for his people, wherever he may be. Such a man, even on the frontier, does not have to consider the question of adequate support.

Frank K. Sanders

REV. W. F. MALLALIEU, D. D., LL. D., BISHOP
METHODIST EPISCOPAL CHURCH, BOSTON, MASS.

In my opinion the surest way to increase a preacher's salary is for the preacher himself to devote himself wholly and earnestly with all his might, mind and strength to the work of the Christian ministry. He should take care of every interest of the church. He should cut short his vacation and do as other \$700 men do, be content with two weeks in a year. The vacation fad is helping to empty our churches in the summer time. Let the preacher forego new thought, psychological fads, vain philosophies, and the vagaries of higher critics, and preach the eternal verities and lead his people on to the realization of perennial revivals and there will surely be an increase of salary.

W. F. Mallalieu

REV. WILLIAM PATTERSON, D. D., BETHANY
PRESBYTERIAN CHURCH, PHILADELPHIA, PA.

As an individual he is practically powerless to do anything, but as a member of his Presbytery, conference or synod he can do much. The Presbyterian church in Canada refuses to induct a man into a vacant charge unless the congregation pledges to pay him a minimum salary of \$800 and free house. If the congregation is unable to pay this amount the Home Mission or Augmentation Committee pledges itself to make up the deficit. A minister serving in a church which has no such arrangement has the privilege and right through the church courts of seeing that such a law be passed; and as most church courts are composed of an equal number of laymen and ministers there would be no danger that his action would in any way bring reproach upon the ministry.

RT. REV. SAMUEL FALLOWS, D. D., LL. D., BISHOP
REFORMED EPISCOPAL CHURCH, CHICAGO, ILL.

I can suggest no remedy except the wakening up of the laity of the church to the situation. I have been told, that on one occasion the governing body of a certain church, among whom were some very wealthy men, and one or two reputed millionaires, were haggling

over an extra hundred dollars increase in a \$1200 salary of a city minister.

There should be a religious crusade among these lay members on the subject. Convert the laity, should be the watch-cry.

Samuel Follows,

RUSH RHEES, PRESIDENT THE UNIVERSITY OF
ROCHESTER, ROCHESTER, N. Y.

The only way of relief that I can perceive is for some of the ministers whose compensation is more nearly adequate to start an agitation among the laymen looking to the establishment of more reasonable standards of compensation for the less adequately paid brethren. I can not say too strongly that I believe that any agitation in which the underpaid minister himself takes a part would be a serious mistake.

Rush Rhees

REV. WAYLAND HOYT, D. D., PHILADELPHIA, PA.

I know no way in which a minister can increase his salary other than by being the utmost minister he can be, both by preaching sterling sermons and by the most painstaking devotion to the pastoral side of his duty, and by maintaining in himself a high and noble tone of spiritual life. Thus he will announce himself worthy of better pay, and will, I think, in the long run, quite likely get it. This is the only way I know in which a minister can legitimately increase his salary.

Wayland Hoyt

REV. W. F. MCMILLEN, D. D., CONGREGATIONAL
SUNDAY SCHOOL AND PUBLISHING SOCIETY,
CHICAGO, ILL.

A minister who renders faithful and efficient service, to use a modern expression, "makes good," who is a hard worker, giving his time wholly to the people whom he serves and who is sincere in rendering such service, usually is well taken care of. It is the same principle that holds in other vocations.

I think it is true that there is, to too large an extent, a selfish and worldly spirit in the churches and sometimes ministers are treated unfairly just because they are ministers and the people think they can impose upon them. I never allowed a church to treat me that way myself. Ministers have a right to stand up for their rights as men and usually when they do in a straight-forward business-like way, they are respected and their wants are supplied.

W. F. McMillen

MR. CHARLES N. CRITTENTON, PRESIDENT

FLORENCE CRITTENTON MISSION, NEW YORK.

A minister should not be forced into lecturing or business to supplement his small salary.

If his parishioners are too poor to support him and his family, then I would suggest a special fund, to be raised by the different religious societies to be kept for the purpose of supplementing the salaries of ministers who have to accept the places where the need is great but the support is small.

REV. A. C. HOPKINS, D. D., CHARLESTOWN, W. VA.

1. He must endear himself to his congregation by faithfully preaching the pure Word of God and faithfully and discreetly attending to his pastoral duties.

2. He must deal candidly with the authorities of his church, and if he can not live properly on his present salary, he must tell them so. If he enjoys their confidence and is regarded as valuable by them, they will increase the salary, provided the people are able to do so.

3. Confidence, affection and unselfishness are necessary conditions of any increase of salary.

GRAHAM TAYLOR, PRESIDENT CHICAGO THEOLOGICAL SEMINARY, CHICAGO, ILL.

1. Help to reduce the number of churches where fewer and better churches would do the work for the community more effectively. Divisive and competitive sectarianism is paralyzing the power of the church and impoverishing the power of the ministry.

2. By a practical human service to the community and personal helpfulness to individuals, make the church and the ministry indispensable to each and all. Only such fundamental effort will check the disastrous and suicidal divisions of the forces of righteousness, which threaten not only the progress of the church, but the stability of the moral and religious interests of our population.

Graham Taylor

W. E. HUNTINGTON, D. D., PRESIDENT BOSTON
UNIVERSITY, BOSTON, MASS.

I cannot think that a minister himself can well exert himself in any direct way to increase his salary. The only self-respecting plan for him to choose is to make himself as useful to his parish and community as possible, doing faithfully, and with all his heart, the legitimate work of the ministry. The community that does not recognize such faithful service and reward it accordingly is derelict; but he can scarcely do more than to fulfill the obligations of his profession as a faithful steward, leaving to the community the material support. In some cases, he will, no doubt, be literally "starved out," but eventually it is almost certain that a man of faithful and consecrated life will find a support somewhere that will be at least a living.

W. E. Huntington

1. If the church which he serves is already giving him as much as can reasonably be expected of it, he should be contented with it, or, if he cannot live on it he should seek an engagement elsewhere.

2. When the church is able to give more, the preacher will usually secure it by doing his work in all of its departments to the very best of his ability, thus making his brethren realize the increasing value of his labors. He should insist very earnestly in his preaching on the necessity of liberality as taught in the Scriptures. He should do this whether his salary is large or small.

3. As a final resort he should candidly inform the elders of the church in the matter, and request them to see that proper action is taken.

MR. ERMAN J. RIDGWAY, PUBLISHER "EVERYBODY'S MAGAZINE," NEW YORK, N. Y.

It must distress the Lord exceedingly to see his misguided followers organizing new churches in communities where there are too many churches already. Church extension boards are so eager to extend their denominations that they either fail to consider, or deliberately refuse to consider, the practical side of the question.

When I moved to the suburb where I now live, four years ago, there was a Catholic church, an Episcopal church, and a Union church; each church large enough to take care of the natural growth of the community in its respective field for ten years. In the past four years the Baptists have organized a Sunday school, the Congregationalists have built a church, the Presbyterians have built a church and the Methodists are organizing to build a church. All of these will draw from the established Union church with the result that instead of one splendid church organization that could afford the very best in preaching, and music, and teaching, you will have the big Union church already established seriously handicapped, and the four new organizations struggling along with a poorly paid minister, no opportunity to listen to good music, no money to spend for special efforts, special instructions for the Sunday school and all the other ills that follow in the train of a meager equipment.

Something can be said for the establishment of new churches in a rapidly growing suburb. The suburb may in time grow up to the church organizations now being established, but what can be said for the communities that are not growing, communities having three or four churches with not enough people in the entire community to fill one church? Even the struggle and sacrifice which the good people are compelled to make to keep these churches alive is a doubtful good. When emulation in church work becomes competition, unchristian acts and feeling are bound to result. The disintegration of denominational lines offers the best hope for the minister of the future. Closing up a lot of churches will raise the average salaries of the ministers materially and

will relieve those who are not clearly qualified for the ministry to find occupations in those fields for which their talents are better fitted. Any progress in this direction is bound to be gradual so that no great hardship will be worked.

Meantime any minister who is unable to cope with the present trying conditions is not only justified in resigning from the ministry, but it is his duty to resign.

Erman J. Ridgway

REV. F. D. POWER, D. D., CHRISTIAN CHURCH,
WASHINGTON, D. C.

"What can the preacher himself do to increase his salary?" is a very practical question. Often he is to blame largely for the narrowness and selfishness of his people. Until I preached it, I never heard a sermon on the duty of Christian liberality. Though possessed of some means, I was never approached with a suggestion that I should become a regular contributor to the Lord's treasury. Evidently in my own experience two sources were to blame for any lack of this grace on my part—the preacher in teaching and the official board in managing and training the people. When I found out for myself, a young man, I instantly became a tither and have learned not to be content unless giving at least one fifth of my income to the Lord.

The preacher can educate his people in the grace of giving, and is blameable if he fails to do so. If he faithfully teaches the duty of honoring the Lord with our substance he need never allude to his own salary—the people will come to appreciate their obligation to care for his support. The preacher can also lead his flock by an example of liberality. When they see his readiness to be generous and self-sacrificing they will imbibe his spirit. When he is stingy and close he will cultivate in them the same disposition. Many churches are weak and sickly, and many sleep, because of the failure of the preacher himself to strengthen and heal and awaken. Take heed to thyself and to the doctrine.

F. D. Power

William J. Barton
Editor of Commoner
New York City, N. Y.

Charles W. Dwyer
Editor of Christian Church
Washington, D. C.

The Commoner

Leeds, N. Y.

Nov. 11, 1907.

Mr. F. M. Burton,
Cleveland, O.

My dear Sir:

Answering your question, I beg to say that I do not know what the preacher can do to secure an increase in salary except to bring before his elders and trustees the fact that his salary is insufficient. There are two things that enter into the salary—first, the ability of the church members to pay, and the other, the appreciation that they have for their minister. If the people are very fond of a minister, they are apt to pay him more than if they are less fond of him. Then, too, a popular minister is apt to draw a larger attendance and thus increase the number of those who contribute to the church. Something might be done by cultivating a public sentiment in favor of higher salaries in general.

Very truly yours,

H. J. Bryan

The Prepared Man

The first of a series of three articles—the other subjects to be “A Prepared Message,” “A Prepared People.”

BY CHARLES L. GOODELL, D. D.

It was a prepared man, a prepared messenger and a prepared church that received and answered to the first Pentecost. To a consideration of this tripartite preparation of this coming of our Pentecost I will mark your attention in the three articles on Evangelism which I have promised to write:

In astronomy it is possible to predict to the fraction of a minute when a given star will cross a certain meridian. God is a matchless timekeeper and there are few things that more stir the soul than to set one's transit-instrument according to reckonings made years before and on the tick of the clock to see a star world sweep into the field of vision, fulfilling to a second its appointed time and place. In spiritual astronomy we are not able, alas, to make such certain calculations. Another Pentecost is long overdue but it has not come. There are many watchers who are crying “Watchmen, what of the night?” It is not so dark as it was but it is true for the full sunrise.

Why are not nations being born in a day? Why are not Pentecosts falling in every land? There is only one answer. Men are not yet ready. There is no resting place for the divine afflatus. This is the reason why pastors and people are not mitred with celestial fire. A hundred ships are sailing on the great deep, and their voyagers long in vain for news from home. Neither wind nor wave give answer to their cry. But yonder is a steamer where every hour there are messages from the shore. For those who voyage thus the throbbing air is vocal with messages of love. The sea is no longer silent and shoreless. A little instrument on board is keyed to the same pitch as another on the distant shore, and whether there be sunlight or storm the harmony holds and the messages come. Why are the heavens dumb? Is there no wireless telegraphy in the upper air? Alas! We are out of harmony. There are messages enough from God if only we could hear, to make this old world vocal with celestial joys. The call is for preparation. Let us get into tune with the infinite. God wants to talk with us, and the only thing that breaks the connection is a non-conducting soul. God does not whisper his secrets to those who are out of tune with him.

I have been saying for some time that the church can have its belated Pentecost whenever it is ready to pay the price, and the answers which come to me from the scores of churches where the power has fallen leave no doubt as to the truth of this statement.

The message of the hour is the old message, “Prepare ye the way of the Lord.” It goes without saying that this preparation must first begin in the ministry of the Christian church. I shall briefly outline what that preparation is and how it can be obtained.

I am no accuser of my brethren. I do not mean to say that there are not thousands of pastors today as faithful and devoted as any who worshipped in the catacombs or wore togas

of flame to light up Nero's palace garden. But there are many of us who need to be reminded of the things we know, to the end that we may double our faith and diligence.

1. No one is prepared for the great work of winning men until he is mastered by a few great principles. He must first believe tremendously in the great verities of the Christian life, and that he has a commission fresh from the Court of Heaven to declare them. If he is doubtful of the temper of the sword of the spirit—which is the Word of God—he will do no great execution with it. I do not mean by that that he cannot critically examine it; but I do mean to say that the question of where it was forged and in what shop; who etched its inscriptions and wrought its scabbard, has little or nothing to do with the quality of its steel, that must be settled in actual battle. Some of us have tried it thus and have found out by the test of experience that it is a Damascus blade, keen enough to clip an egg-shell and stout enough to “carve the casques of men.” The time spent in the criticism of the form of things is out of all proportion to the value of the results gained. Of this much we may assure ourselves: “The Christian church is forever committed to the supernatural view of religion and the Bible. It's the spinal column of Christianity.” There is room for great difference of opinion as to non-essentials, but if a man does not hold to this great fact he is not prepared to fight God's battle. Infidelity will knock his sword into the air and smite him to the earth.

2. We must believe that we are God's men and that we can be used by him—poor and ignorant and wicked and weak as we are by nature—if only we will surrender ourselves to the full tides of his purpose. He has taken peasants and fishermen, miners and tinkers, liars and libertines, transformed them by his grace and made them mighty; and he can do the same by us. We must also have faith in the ultimate triumphs of his kingdom, whose advent we preach, and be certain that no individual case is beyond his power.

3. We must have a very clear conception of the lost condition of men out of Christ and the passion which consumed our Lord must fairly master us. So long as we can be comforted and content with good salaries and social enjoyment, and men sweeping by unto death, we have no right to call ourselves followers of Jesus. We are only hirelings and the sheep are not ours. I have elsewhere written at length of the yearning soul. I must only say here, no man is worth much for God or men who has not come to the place where he cries from his Gethsemane, “Give me, or I die!” Our word “bless” is derived from the Anglo-Saxon word for blood. That derivation is true to fact, for it is only the heart that bleeds that can really bless. So far as I know the road to every victory, both for one's self and for others, lies through Gethsemane and over Calvary. “When Zion travaileth she shall

bring forth." May God lay upon us all a warrant of soul for those who are being lost!

Thy hands are twain; by one with pain
Seize fast some lofty crag;
By one, then clasp some brother's grasp
Who else may downward drag!
Thy hands are twain for self in vain!
Thy hands despair shall grip but air
If both dare clutch the sky
And leave a brother die.

II.

I have thus indicated the general line in which our preparation should lie. Let me now briefly call attention to methods which have been greatly blessed by God in the preparation of my own soul to teach and win the hearts of men.

1. We are all of us conscious of a need which we call in general terms "the endowment of power;" or, tracing that power to its source, we say "we must have the Holy Ghost with His anointing." But the true question comes: "How shall we gain this great chrism of the Holy Spirit?" First of all we must find it as Jesus found it, and as the company in the upper room found it: waiting before God in prayer. After that busy day at Capernaum, Jesus, "rising a great while before day, departed into a solitary place and there prayed." In the day of his transfiguration it is recorded, "As he prayed the fashion of his countenance was altered." The great effect of prayer is not in things received; it is in an altered "countenance." While I do not wish to belittle intercessory prayer, for the Bible has much of it and more things are wrought by it than this poor world realizes, it is still true that most of the Saviour's praying was not of that kind. It will be a great day for God's workmen when they go to prayer with a burning thirst to adore God and to commune with him. In that kind of praying faith will grow, and a yearning soul will send every man to heroic toil.

"Speak to him, thou, for He hears, and Spirit without Spirit can meet. Closer is He than breathing and nearer than hands or feet." In such exercise the baptism of the Holy Ghost will come if we are careful to wait and listen until God talks back. Let us do more praying. Something will happen when we each can say:

Yea, I will be found
Dead at the threshold of thy mercy,
With the ring of thy door in my hand.

2. Next to prayer I put the study of the Word of God as of prime necessity. I do not mean now the critical study nor entirely the devotional study of the Word. I mean such a study as shall reveal the great *motif* of the Bible—man lost, a Saviour found. For the lack of a better term I call it the evangelistic study of God's Word. I try to catch the zeal of Moses, of Caleb and Joshua. I seek to have a love for men as intense as the love of the old prophets for the lost sheep of the House of Israel. An English preacher has said that however many Isaiahs there may be he is glad there is but one Jeremiah. I presume he means that a smiling prophet is better than a weeping one, and that one set of Jere-

miahs is enough: But I am not so sure about that. It might happen that a multiplication of prophets whose yearning heart was crying, "Oh, that my head was water and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people," might multiply the number of those who would return unto the God of mercy. When we pass into the new Testament we are face to face with him who "had a passion for saving the lost," and whose followers we profess to be. He is a son of solitude, of sacrifice and tears, and says that if any man would follow after him he must deny himself and walk in the path of pain. It is difficult to see how any can refuse after such reading to pay the price of evangelistic service.

3. I shall name one other method of preparation that is marvelously stimulating. When you have finished Arthur's "Tongue of Fire," read the lives of the saints. In these days of calculating materialism we need a touch of the heroic. There is good need of it, "For the bravest of men will find stern work to do, in the day of the Lord at hand." The history of the Christian church assures us that there has been "a joy in dungeons and on scaffolds passing the joy of harvest." Some of the martyrs went home on a short, rough road and others journeyed long with bleeding feet, but all affirmed that Jesus went with them. Read the story of the first century of Christian martyrs; read of Savonarola and of Luther; of Knox and the Men of the Covenant; read how Wesley and Whitefield went among the miners in Cornwall, the colliers in Kingswood, the drunkards and harlots of Drury Lane until they were fairly "out of breath pursuing souls." If anything more is needed to fire the soul read of Brainerd, Paton, Finney, Taylor and Moody.

Are we prepared? God and men have done for us all that can be done. Here is the commission. Let us execute it: "I have appeared unto thee for this purpose to make thee a minister and a witness.

REVIVAL SERMONS AND OUTLINES.

I want every reader of "Current Anecdotes" to have a copy of "One Hundred Revival Sermons and Outlines." If you will sign the blank on page xxxi, and after receiving the book you read three of the 100 sermons, and do not feel stirred to tackle the revival or special services in your church, simply drop me a line and say send postage so that I may return "One Hundred Revival Sermons," and I'll pay the postage out of my own pocket. This book is well worth \$2.50, the price at which it is listed, but I am going to give you an opportunity to get it at \$2.00. Two editions sold in a year and a half and half of the third gone now. Some have said that one of the sermons was worth the price of the book. Sent on approval. See colored pages in front.

F. M. BARTON, Publisher, Cleveland, O.

AMERICAN REVISED INTERLEAVED BIBLE.

In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for \$9.00. During October we will send this Bible to you and you can pay \$7.50 on receipt of same, or \$5.00 cash and \$3.00 per month for three months. Or you can return it if not satisfactory.

Sincerely,

F. M. Barton, Caxton Bldg., Cleveland, Ohio.

ILLUSTRATIVE DEPARTMENT

Illustrations from Recent Events

BY PAUL J. GILBERT

THE BLESSED NAME. (188)

Mark 16: 17. Phil. 2: 10. 1 Jno. 4: 14.

The rapturous joy of revealing the meaning of the saving power of Jesus was interestingly told to many American audiences by Willis Hotchkiss, the African missionary, during his recent furlough.

"The greatest difficulty in connection with the work of Christ in Africa is that which comes from the multiplicity of the languages. I had no word of their language and no means of getting it except through actual contact with the people, as it had never been written. The first word I learned was the word which means, 'What is it?' I flung that word at them on every possible occasion, as I pointed to things about me. Listening carefully for their reply, I would jot it down phonetically, and in that way, in the course of years, I obtained a vocabulary and grammar of the language. But there was one word that took me two years and a half of persistent effort to find, one little word, but as the days and the weeks and months passed and lengthened into years that word grew into mountain-like proportion before me,—the word SAVIOUR. I never realized its meaning until I saw it in the face of the great need that encompassed me, a need which I was powerless to meet until I discovered that key. I shall never forget the thrill of joy that came to me when finally the long search was rewarded. Sitting with my men about the camp-fire one evening, I listened to their stories, hoping against hope that the word would come. My head man began telling a story from which I hoped much. Another missionary, a friend of mine, had been attacked by a lion some time before and had been badly wounded. The head man was with him at the time and was the means of his rescue. As he began relating this story, I thought, 'Certainly he must drop that word now;' and I listened with two years and a half of disappointment in the eager concentration of my attention. But he went through the whole story without using any word I could construe to be the one I had sought. Sick at heart and disappointed for the thousandth time, I was about to turn away when he remarked casually, in his own language, 'The master was saved by Bachovi.' I could have shouted for joy, but in order to prove the precious possession that I had gained, I turned upon him and began questioning him. Finally assured, I said, 'Bachovi, this is the word I have been wanting you to give me all of these many months, because I wanted to tell you that Jesu, the Son of God, died for you.' I can see that black face as it lit up and he interrupted me in the midst of my sentence, exclaiming: 'Master, I see it now! I understand. This is what you have been trying to tell us all these moons, that Jesu died to save us from the power of sin.' Never did sweeter word fall from mortal lips than when the

word Saviour for the first time fell from the lips of that black savage in Central Africa.

"I spent four years alone, burying three of my companions; being stricken with fever between thirty and forty times; several times having been ambushed by the natives; three times attacked by lions, several times by rhinoceri; for fourteen months I never saw a piece of bread; for two months I had nothing to eat but native beans and sour milk; I had to eat everything from ants to rhinoceri. Do not misunderstand me! I am not posing as a martyr; I enjoyed it. But, my friends, I would gladly go through the whole experience again with my eyes wide open to it if I could have the joy I had that night of bringing that word 'Saviour' out of the darkness of oblivion and flashing it into another tribe of Central Africa."

CHRIST IS ALL. (189)

Matt. 16: 24. 1 Cor. 1: 18. Gal. 6: 14. Col. 1: 20.

There is an old European town, it is said, which has in its center a lofty marble building in the form of a cross. The town is so laid out in streets that at whatever corner you pause in walking through it, you obtain a view of the cruciform pile in the midst. Every rightly organized church is such a city.

A PROFESSOR'S BACKYARD. (190)

Rev. 1: 9-13. Phil. 4: 11-12. Dan. 3: 25.

At the recent Free Church Conference at Cheltenham, Dr. Horton told the story of the professor who invariably prefaced his lectures by remarking: "When I was walking in my garden, I thought——" and proceeding with some beautiful teaching, till his students began to imagine what a grand garden their master must have to be the inspiration of such grand thoughts, until one went to see it, and found it to be a little narrow backyard. "Your garden!" he exclaimed. "how small it is, how narrow, how secluded, how poor!" "Ah!" answered the professor, "but look how high it is. It reaches to the heavens." So, look up; look to the eternal hills, to God on his throne, and in his might face and conquer all these problems, doubts, and difficulties.

UNITY. (191)

Rom. 14: 19. Is. 52: 8. 1 Cor. 1: 10.

Professor Gamewell tells us the story of that old cannon, afterward known as the international gun in the siege of Pekin—that time of peril when everyone was at work and when even missionaries became military engineers. Every man was either a soldier or a sentinel. The old gun was mounted on an Austrian carriage and was loaded with German powder and Russian shells. The old English six-pounder was fired by the trained eye and skilled hand of an American gunner. All the nations united in the fire of that old gun. Oh, if I could see that there could be such a concert in the desperate conflict with the

enemies of our Christian faith! I would have every projectile fly with the momentum given by the united prayer and faith of the whole church.—*Bishop Galloway.*

SUBLIME COURAGE. (192)

Ezek. 3: 9. John 11: 16. Mark 15: 43.

At the height of the Boxer trouble a leading merchant came to one of the missionaries with the request to be baptized and received into the church at once. The missionary replied: "Would you not better wait a little until this storm of persecution has blown over? A public profession just now might endanger you." "No," said he, "I don't want to wait. It is this very thing that leads me to desire to be a Christian. I have seen your Christians go down into the darkness of horrible death triumphantly and it is the fact that their religion sustains them that leads me to desire to be a Christian now." It is not surprising to learn that a man with such convictions and courage as that became an intensely earnest and faithful Christian.

THE UNBELIEVING HEART. (193)

Heb. 11: 6. Jno. 8: 24. Jno. 3: 36.

Upon the white sea sand

There sat a pilgrim band,

Telling the losses that their lives had known,

While evening waned away

From breezy cliff and bay,

And the strong tides went out with weary moan.

There were some who mourned their youth

With a most tender ruth,

For the brave hopes and memories ever green;

And one upon the West

Turned an eye that would not rest

For the fair hills whereon its joys had been.

Some talked of vanished gold,

Some of proud honors told,

Some spoke of friends who were their friends no more.

And one of a green grave

Far away beyond the wave

While he sits here so lonely on the shore.

But when their tales were done,

There spoke among them one,

A stranger, seeming from all sorrow free:

Sad losses ye have met,

But mine are sadder yet,

For the believing heart has gone from me.'

"Then alas!" those pilgrims said,

"For the living and the dead,

For life's deep shadows and the heavy cross,

For the wrecks of land and sea;

But, howe'er it came to thee,

Thine, brother, is life's last and sorest loss,

For the believing heart has gone from thee—

Ah! the believing heart has gone from thee!"

RAILROAD MAN'S PRAYER. (194)

The following is the text of a "railroad man's prayer," pasted on the fireman's side of the switch engine in the Northern Pacific yards in Snokane:

"Now that I have flagged Thee, lift up my feet from the rough road of life and plant them safely on the deck of the train of salvation. Let me use the safety lamp of prudence,

make all the couplings with the link of love, and let my handlamp be the Bible, and keep all switches closed that lead off the main line into the sidings with blind ends. Have every semaphore block along the line show the white light of hope, that I may make the run of life without stopping. Give me the ten Commandments as a working card, and when I have finished the run on schedule time and pulled into the terminal, may Thou, superintendent of the universe, say: 'Well done good and faithful servant; come into the general office and sign the payroll.'"—*Milwaukee Sentinel.*

DEAD CHURCH MEMBERS. (195)

Rev. 3: 15.

I heard a minister a short time ago who made a very infelicitous mistake at a funeral occasion. The remains of the departed one were lying in the casket before the pulpit, and in the course of his funeral sermon, the minister leaning over the pulpit with solemn countenance said, "This corpse has been a member of my church for ten years." He made something of a mistake about that man but I know he could have said it of a good many members of a good many churches I know and not have made any mistake at all. "I know thy works that thou hast a name to live, but art dead."

THREE THINGS. (198)

Jno. 8: 12-19.

"I once met a thoughtful scholar," said Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ; and he said he should have become an infidel but for three things. 'First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide and leave me stone-blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters'—and he said it with tears in his eyes. 'They have no protector but myself. I would they should die rather than I should leave them in this sinful world, if you blot out from it the teachings of the Gospel.'"

GET RIGHT WITH OUR GOD OURSELVES. (199)

Rom. 14: 22. Neh. 5: 9.

Mr. Howland once conducted a Bible class in Toronto every Sunday afternoon, and among the members was one good, old colored brother who had a way of praying, that, Mr. Howland said, did him more good than anything else. He prayed it every Sunday and always said: "Lord there is a man that is walking before us, that is dipping out of the well of truth for us; Lord, make that man what he professes to be." He said it was surprising how much good it did to have the knife run into him once a week like that.

Present-Day Parables.

THE HARDEST MOTIVE OF WORK— LOVE. (200)

Gen. 29: 20.

In the coal mines of Lancashire, a coal pit shelved in. The crowds gathered around clearing the mass of earth to get at the men at work beneath. In the midst of their toil a stalwart gray-bearded old man strode up to them and said, "Get out of the road." He seized a pick and began working with the strength of ten men. The sweat was soon streaming down his brawny face and somebody said, "Let me have the pick." "Get out of the way," he cried, "I have two boys down there."—*Louis Albert Banks.*

REFRESHMENT OF STRANGERS. (201)

Ex. 23: 12. Num. 15: 14.

A story is told of a minister who preached a very beautiful sermon on recognition in heaven, at the close of which a man who had been an attendant at the church for years went to the minister and shaking his hand, said, "I am glad that people will recognize each other in heaven," for so far no one in that church had recognized him.

Spiritual growth is very tender, the very juices of the plant make it such, and the cold blasts of many a house of worship kill it—and then the members of the church lament the lack of fragrance.

THE POWERFUL WORK OF A CHILD. (202)

Matt. 18: 10.

An exchange tells a story about a little girl who went to a neighboring town where there was a revival. She attended the meeting and heard the story of the cross and gave herself to Jesus. When she returned home she went to an old man, who was a Christian, and said to him: "Can't we have a prayer meeting?" "We," said he. "I don't know any other Christian in the district." "Well," said she, "you are a Christian, why can't we have a prayer meeting?" "Well," said he, "we can say 'we' then." They did have a prayer meeting and next day two or three more came. God answered their prayers and now between twenty and thirty have found the Saviour.

THE FOLLOWING OF THE COLORS. (203)

Ex. 17: 15 (Marg.).

William McKinley in speaking of the true nobility of our soldier boys, related this incident. A young soldier in the late war was on the battle-line ahead with the color-guard, bearing the stars and stripes way ahead of the line, with the enemy still in front of him. The general called out to the color-bearer, "Bring those colors back to the line," and quicker than a bullet that young soldier answered back: "Bring the line up to the colors." The call of our Lord is to come up to the ideal, the standard, not to reduce the colors to the wishes of the slothful.

HIDDEN TREASURE IN DREADED DUTIES. (204)

Col. 3: 23-24; Eph. 6: 6-8.

A story is told of a king who tested his subjects by placing a large stone in the center of the street near his palace. Various people avoided it, or stumbled over it, each complaining of the lazy people who left it there. When it was clear that no one would remove it voluntarily, the king called those who had avoided it to the place, and with his own hands removed the stone while they were looking on. Under the stone was a box containing gold and treasures marked, "For him who removes this stone."

THE FILLING OF THE GAP. (205)

Ezek. 22: 30-31.

An interesting story is told of an engineer in Holland, who allowed his own wedding feast to wait, while he attended duty and saved the town. The ocean was beating furiously against the dykes. Would they go down? Thousands behind the embankments held their breath. "Here comes the engineer. Thank God! Thank God!" shouted the men.

"The walls are crumbling stone by stone," they cried, as he came up panting but eager for work. He fastened a rope around his own body and the bodies of some of the bravest men of his crew. All together they were lowered down among the dashing waves where they could mend the falling wall. "Throw down more stones," cried the men below. "There are no more stones," cried the helpers above. "Let's take off our own clothes and thrust them in," shouted the engineer. And in the darkness and cold they crowded in their clothes, praying as they worked. Suddenly the wind changed, the sea went down and shout upon shout went up for the brave engineer and his crew.

THE TRANSFORMATION OF LIFE. (206)

2 Cor. 3: 18.

A beautiful and lovely society woman relates the following experience that occurred when she was away at school and which was the pivot of her life. Her awkwardness and dullness, in contrast with the brightness and grace of the others, so preyed upon her as to make her morose and sullen. Her French teacher noticed it one day and said, "What ails you, my child?"

"I am so ugly and stupid," she replied, "that it puts me into perfect despair." Upon this the teacher put in her hand a bulb of a plant. It was coarse and scaly and stained with earth. "That is you," said the teacher, "plant it and take care of it."

She took the bulb, put it in the earth, and faithfully watered it, until at last there emerged from its unsightly shell an exquisite Japanese lily. Is not this what is meant by the soul in the Spirit's hands being "changed from glory to glory?"—*Selected.*

LIMITLESS LOVE. (207)

Jer. 31: 3.

A man once asked his friend to take him to the sea, of which he had often heard but which he never had seen.

On reaching the shore and gazing out in the water the man asked, "Is this all? Is this the mighty sea of which I have heard?"

His friend replied, "Yes, this is all. But get upon it. Trust your bark to it, and you will find that it will take you round the world." So with love. Trust yourself to it. Launch your craft on its heaving bosom and you will find it will take you through the world and land you on the blissful shore of eternity.—*M. B. Wharton, D. D.*

SYMPATHY MUST BE PERSONAL. (208)

John 11: 35.

One of the tenderest things which Moody told when he was in Richmond was an account of his going as a Sunday School superintendent to see a poor woman whose little child was dead. After asking her a few questions, he took out his tape-line, and measuring the form, told her that he would be back after awhile.

Walking away by his side, his own little child said, "Papa, would you care if I was to die?" That question from his child, who had witnessed his cold, unsympathetic demeanor, was a home thrust. It was an innocent yet keen rebuke which cut to the heart.—*Rev. S. C. Clayton.*

THE REALITY OF THE FUTURE LIFE. (209)

2 Cor. 5: 1.

A young mother lost her child. An older minister said to her pastor: "You must be very tender and considerate now to her, because the infant will always be a real person to her. Others may think of it only as a memory when they see the little grave in Hollywood, but to her it will always be a real person and a part of herself."

Illustrations of Power

DISASTER OF A DOUBTFUL WORD. (210)

2 Pet. 1: 19.

A vivid illustration of the power of mere words over human beings is noted by a thoughtful French writer, M. Francisque Sarcey. He says that after the wreck of the steamship *Bourgogne* many passengers were found floating, drowned, with life-preservers on. The life-preservers were fastened upon the bodies, but were fastened around the belts instead of under the arms, and the greater weight of the upper part of the body had tipped the head under water, and the person was infallibly drowned.

Now the greater number of the persons so drowned were French, and the French term for a life-preserver is *ceinture de sauvetage*, or "life-saving belt." This word *ceinture* suggests to the mind, in its moments of disorder and unreadiness such as a great catastrophe brings, the idea of putting on a belt; and as a belt is put around the waist and nowhere

else, the frightened person instinctively adjusts the life-preserver close about the hips.

The result is that as soon as the person so provided falls into the water, his body tips over, with the heavier portion downward, and the head is plunged beneath the surface.

The French propose to counteract the fatal effect of their own word by renaming the article, and calling it a *brassiere*, which is a kind of waist, and by bringing in the word *bras*, or arm, is expected to teach the people to put a life-preserver on just underneath the arms.

"For the word, as we know, is a *being alive*," the great French poet, Victor Hugo, has said. It is always, in any land or as employed in any language, a most powerful living being.—*Youth's Companion.*

POWER OF INFLUENCE. (211)

Phil. 4: 18.

It is recorded of the late Dr. Parker that at the commencement of his ministry he lived in a house where there was no garden—only a back yard. Thinking he would have a garden he brought some mould and placed it in one part of the yard. He then procured one single plant—a wall flower—and planted it in the mould. After a while he wanted to know how his plant was growing, and so measured it with a foot rule. The rule was much too long for the plant, for it only measured six inches in height. Then he thought he would take its width, which was three inches.

He then wondered if there was any other way in which he could measure it, and as there was one flower on it he thought he would measure the distance its perfume spread, so he walked backwards from the plant, still smelling its fragrance as he went, until going outside the door of the yard he still inhaled its sweetness, and it seemed to him that if he had gone back as far as France the scent would still have followed him.

Thus every good word we speak, and every good deed we perform, has a benign influence, spreading out far beyond our highest conception: The oceans are limited by the sand-banks and rock; goodness flowing from our lips or hands knows no barrier. Its influence is as wide as the world and lasting as eternity.—*J. Comley Page.*

THE POWER OF SINCERITY. (212)

Eph. 4: 15; Rev. 3: 1.

A good pastor was plunged into a sea of trouble because he had spoken the truth more plainly than his people liked, and in consequence he was in imminent danger of losing his beloved pulpit. Influential members called upon him and required that he should retract some of his statements and promise to be more guarded in the future.

He could not conscientiously retract nor promise, and he was in sore straits.

To a wise woman he went, a sincere, Christian friend. To her he said, "I must speak the truth from my pulpit or leave it. I love it and need it, but what can I do? I cannot dig, to beg I am ashamed. I must live."

"How do you know you must live? You mustn't live, not necessarily, but you must die,

and the question is not of how you may gain a subsistence, but a question of right and wrong." Thus said the good woman, and added: "Go back to your pulpit, and there speak the truth as you understand it, leaving the issues with the Lord, and never bring into the question the plea, 'I must live.'"

Impressed with the grace and the wisdom of the advice so kindly given, the good man faithfully followed it and soon the clouds rolled away; his offended members came back to him, and his church firmly upheld his hands when convinced that he was actuated by the highest motives.—*Anna K. Walker, in Christian Intelligencer.*

THE POWER OF AGITATION. (213)

2 Thess. 3: 13.

How one man removed a building.—A good story is told of the poet Whittier, that at one time he wished to have an objectionable building removed from a certain locality, and, as the quickest and surest way to accomplish the purpose, he gave a man a dollar a day, on condition that he should do nothing else from morning till night but talk with various interested persons about it. In less than three months the building was gone. Agitating the subject, keeping it to the fore, was what was needed.

The reason why so many good things, essential things, fail to get accomplished in this world, is because we are content with merely suggesting them, and then let the matter drop. Most good ideas and good enterprises need persistent human force behind them, to make them avail. They are like nails. You must keep hammering at them if you expect them to go through.—*Zion's Herald.*

Present-Day Life and Religion

BY A. C. DIXON.

HONESTY.

(214)

Prov. 20: 33; Prov. 28: 6.

There is no such thing as being a Christian and a dishonest man. And if it be true, as some claim, that it is impossible now for a man to be a Christian and a successful business man, all Christians should go out of business.

It is a lie. Honesty is worth more than money in business, and in the long run integrity counts for more than any kind of deception. A fish dealer on the coast said to a friend of mine, who approached him about being a Christian, "Impossible, sir, and this order proves it. This customer pays for second class mackerel, and I ship them at his request under a first-class label." That man was right. He must quit dishonesty, if he becomes a Christian.

THE PILGRIM'S PRAYING. (215)

Matt. 18: 20.

In the Museum at Plymouth, Massachusetts, are two paintings, one of which represents the Pilgrims as embarking from Holland, and the other as landing on the coast of New England. In both they are on their knees in prayer. Such was the attitude of their minds and

hearts. They believed in the God who answers prayer. In front of these pictures in the Museum are the open Bible of John Alden and the cradle of little Peregrine White, who was born during the ocean voyage. And these are the two pillars of our American Commonwealth—the Word of God and the home, both of which these men and women of prayer brought with them.

INFLUENCE.

(216)

Prov. 22: 6.

If there are people whom you can influence, you are responsible for them, and you ought to become a Christian for their sakes. A father said to me, "These children are coming on, and they are watching the way we are going, and we feel, therefore, that we ought to be going in the right direction."

THE HUNTED DEER. (217)

John 10: 11.

A gentleman walking out through his farm one morning, saw a little fawn jump over the fence, with the hounds not two hundred yards behind. The fawn caught sight of my friend, and fell in a heap in the plowed ground at his feet, panting and weak, as if to say, Protect me from the hounds. And he stood there and fought the dogs off as they came, and then took the fawn on his shoulder and carried it home; and twelve months after that, if you had gone through the front gate of the old Southern farmhouse, you would have seen the deer playing with the children. Oh, the time was when, chased by our sins, helpless, we caught a view of Christ, and we fell at his feet, and he took us on his shoulder, and he has been keeping us by that power ever since.

SABBATH WORK.

(218)

Lev. 23: 3; Isa. 58: 13, 14.

John Nelson, the stone mason, was a Christian hero. While laboring on a public building he was ordered to continue his work on Sunday, and when he remonstrated the reply was: "The king's business requires haste."

"Yes," said John, "but I serve the King of kings, and his command is that I should rest on the Sabbath."

The overseer answered: "I am surprised. I thought that I could trust you with five hundred pounds."

"Yes," said John, "and so you might without losing a penny of it, but I cannot work on Sunday."

The result was that neither John nor any of his co-workers were compelled to labor on the Sabbath. Oh, for John Nelsons in the labor unions of to-day, working men who stand for the Sabbath not only as their day of rest, but as God's day for worship!

SOUL-WINNING.

(219)

Acts 24: 25; Acts 26: 27.

How about those with whom you work every day in the shop or store? If you are a consistent Christian, you have influence with them. Have you used that influence in winning them to Christ? Two young men at work in the same office had great respect for

each other, and one of them was converted by means of a letter from a friend. Anxious to win his office friend to Christ, he one day expressed the wish that he was a Christian, when the friend had to confess with shame that he was a Christian, but such a negative one that the young man working at his side for a year or more did not find it out. The young man won by the letter was H. C. Trumbull, who became famous as a preacher, editor and author. The office-mate lost the opportunity of doing a great work for Christ, and filling his life with the joy of feeling that he was a co-worker with God in the wide field of usefulness which Dr. Trumbull filled.

LOST IMPRESSIONS. (220)

Heb. 3: 15.

I knew a young man in college whose sister several years before was convicted of sin, and expressed to him a desire to become a Christian. He laughed at her and told her it was all foolishness; she should enjoy the world and not think of such silly things. That young man became a Christian and a preacher, but the sister, whose serious impressions he laughed away, has been a scoffing unbeliever ever since. He has with tears besought her to turn to Christ, but now she laughs at him. He simply hears the echo of his own laugh of scorn. He meets his former attitude in her.

GRATITUDE OF THE PUMA. (221)

2 Cor. 9: 15.

In the Zoological Gardens at Philadelphia some time ago the large puma was suffering from an abscess; the keeper lanced it and relieved the animal of pain. A few days afterward on entering the house the keeper noticed that the door of the puma's cage had by some means opened, and the animal was at large. He feared that he might be attacked, but, much to his surprise, the puma fell at his feet purring and showing every sign of friendliness. It just gave up to his guidance as he led it back into the cage. There was something like gratitude in the instinct of this ferocious beast, which had been relieved of pain by the hand of its kind keeper, and it was willing to acknowledge it.

It was thus that Saul of Tarsus was tamed. He saw Jesus the Saviour. A view of his loving face and pierced hands took all the fierceness out of him. He was charmed into submission by the love of his Lord. Shall the wild beast in the garden at Philadelphia put the sinner to shame? Shall a panther by its instinct recognize kindness, while men refuse to be grateful for the sacrifice of Christ on the cross?

LARGER VIEWS. (222)

When the traveler in Switzerland comes to a height from which there can be seen a beautiful landscape, he finds a telescope ready for use. By the payment of a small sum his natural vision is enlarged, and he sees the beauties and sublimities of nature about him. There are men of God who are to the spiritual vision what the telescope is to the natural; they give us larger views of God's truth and ways. It is

well to make any sacrifice to be in contact with them.

CHRISTIAN EDUCATION. (223)

John 7: 17.

The process of Christian education is in the last text. "If any man will do the will of God, he shall know of the teaching." The process of Christian education is to learn by doing. A child learns to talk by talking. A singer learns to sing by singing, and a musician to play the piano by playing. Paderewsky plays six hours a day, because the only way to learn to play is to play. A carpenter learns his trade by working on a house; the bricklayer learns his trade by laying brick, and every man who would know must learn by doing.

Let us apply this principle to religion. The only way to learn to believe is by believing. Take God at his word, and if you will put in practice what faith you have, you will have more tomorrow.

CONVERSION OF GEN. HOWARD. (224)

John 16: 22.

Nothing General Howard ever said impressed me more than that response of his, after he had accepted Christ in the old barracks room at Tampa, kneeling before the table with his Bible on it, surrendering to Jesus. In the morning he met one of his officers who said, "Howard, I hear that you have become a Christian." "Yes," Howard says, "I have, and I am not ashamed of it." "Why," he says, "I can show you a hundred inconsistencies in the Bible." "Perhaps you can," says Howard, "but you can't show me that last night I did not surrender to the Lord Jesus Christ, and I have been so happy I couldn't sleep. I can wait God's time for the explanation of the inconsistencies."

MOODY AND PUZZLING QUESTIONS.

(225)

John 7: 17.

"Christ and him crucified" is the key to the Bible. The man who will accept the key can unlock the door, and the man who will not accept the key must remain on the outside. A business man came to Mr. Moody with a list of puzzling questions. "Now," says Moody, "I will answer every one of your questions if you will do what I tell you." "But," returned the man, "I do not make promises in the dark." "Well, will you try?" "Yes, I will try." "You accept Jesus Christ as your Saviour from sin, and then you come back with your questions, and I will answer every one of them."

A few evenings afterward that man was in the inquiry meeting. He came up to Mr. Moody and said, "I have done what you told me, and we have the happiest home in the city. Wife is so glad; and we have established family prayers." "Glad to hear it," said Moody. "Where are your questions?" "Why," he replied, "I haven't thought of them." They were all answered after he had accepted Jesus Christ. Most of your intellectual difficulties will vanish when you get this key to the situation. You cannot understand the Bible with-

not accepting Christ, nor can you understand God without accepting the manifestation of God in Christ.

THE ANIMAL FARMER AND THE TIGERS (226)

Ex. 20: 21

Mr. Bismark, the animal farmer, tells us that the most remarkable man he ever knew in his dealing with animals was the keeper of his tiger cage, who seemed to have hypnotic power over these wild animals. "I have seen him," he said, "lying down in the middle of the waters and doing what even cats resent, trimming their tails. The tigers would snarl and look at it as they were going to eat him up, and yet trust him to death."

One day Mr. Bismark was passing the cage and saw this man in the middle of the tigers' drink. He had never seen him under the influence of liquor before. He had gone into the cage to attend to his duties, and had fallen asleep under the influence of liquor. The tigers were lying around as if protecting him. Some of the workmen said, "I think we had better drag him out." But Mr. Bismark knew they would do it at their peril, and they just had to leave him there until he became sober. But from that day he never had any more influence over the tigers. They wouldn't do what he said them. They even showed fight whenever he came around, and others among the workmen had more influence over them than he had.

I don't know just why the tigers should have acted in this way, but I know why men do that way. They judge a character at its worst, and if they see a Christian man standing at the bar drinking with the drunkard, they see his failings with the drunkard. He may pray in the morning, and have family prayers, and do many things that are religious, but they mark him as the weakest point, and he fails to influence them after that. The Christian man who has pronounced a lie, though it is perhaps the only time he ever told an untruth. We are the enemies of the work that Jesus Christ did for us. We are in the show window. You may close the door, but it remains true that the world is passing by and looking in at the show window, and is doing what kind of stuff the signs are made of. When they know that we are indulging in secret sin, they say, "That man is a hypocrite."

MINNESOTA GRASSHOPPER PLAGUE.

(228)

Isa. 54: 9.

When Governor Pillsbury, of Minnesota, was governor the grasshopper plague came upon that State, and the farms were being destroyed. The farmers say that they were to be impoverished and it may be brought to famine. They sent up a petition signed by a large number of Christian men, asking Governor Pillsbury to ask upon a day of prayer that God's help only God could do, to would remove the grasshopper plague from their State. Governor Pillsbury was a Christian enough to do it, and he asked in his proclamation that all who believed

in God would gather in their churches and pray that the curse might be removed from Minnesota. Before sundown the next day there could not be found a grasshopper in Minnesota, and there has not been a grasshopper plague there since, though other States have suffered from it.

CRANMER'S TESTIMONY. (229)

John 14: 23; Rom. 8: 9.

When we have seen Christ as our Saviour and Master we have an experience which is a fact no one can disprove.

When Cranmer was at the stake, his executioners asked him for the reason why he believed that Christ was divine and the Bible inspired. The old martyr replied: "I have preached many times on this subject, but just now I have only one reason—which is sufficient." Putting his hand upon his heart, he said, "It is here. I have Christ within me."

"Do you believe the Bible?" asked a learned sceptic of a plain blacksmith. "Yes, sir," was the reply. "Why do you believe it?" the sceptic asked. "I am acquainted with the Author," was the convincing answer.

TEXTUAL SEARCHLIGHTS. (235)

John 4: 10.

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.

The Queen of England walking alone near her castle of Balmoral in Scotland, was caught in a shower. Entering the dwelling of an old woman, she said:

"Will you lend me an umbrella?"

"I hae twa umbrellas," said the old woman; "ane is a guid ane, t'other verra old. You may take this; I guess I'll never see it again," and she handed over the old umbrella. The visitor took the umbrella, which was better than nothing, and went forth into the rain. The next day one of her Majesty's servants returned the umbrella, and then the cottager knew what she had missed.

"Ay, ay; had I but kenned who it was that asked for the loan, she wad hae been welcome to the best of a' that I hae in the world," exclaimed the mortified old woman. She had missed her opportunity; she did not know her visitor.

Isa. 40: 11. (246)

He will gather the lambs in his arm, and carry them in his bosom.

I saw a shepherd with the folds of his coat bent far outward, and I wondered what was concealed in that amplitude of apparel, and I said to the dragsman: "What has that shepherd got under his coat?" And the dragsman said: "It is a very young lamb he is carrying; it is so young and so weak and too cold to keep up with the flock." At that moment I saw the lamb get its head out from the shepherd's bosom, and I said: "There it is now; Isaiah's description of the tenderness of God." —Dr. Tubbidge.

Wm. Hanna Thompson in an article in November *Everybody's Magazine* on germ enemies: At my first sitting as a member of the Bellevue Hospital Medical Board, the late Dr. H. B. Sands introduced a resolution, which was unanimously passed, that thereafter no major surgical operation should be undertaken at Bellevue. The reason given was that he and others of his colleagues lost at Bellevue all their cases of amputation, while at the newly constructed New York and Roosevelt Hospitals the same surgeons were uniformly successful. The supposition, therefore, was that the plastering and floors of old hospital buildings had somehow become infected with so much going on in them, but just how no one could guess. This resolution seemed like going back to the wisdom of the ancients, as reflected in a passage in Leviticus, which directs that the plaster of the house of a leper be taken down and burned because the plaster itself had leprosy, a fact which modern science proves to be literally true. The same thing is true also of that first cousin of leprosy, the bacillus of tuberculosis, which is quite fond of abiding on a shaded plaster wall. But at present the most serious surgical operations are performed at Bellevue with as good a record of success as in any other hospital, simply because the days of antiseptic surgery have come.

Dan. 6: 22.

(238)

My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me.

A young man was out in the Maine woods taking photographs of attractive bits of scenery. He came upon the mouth of a little cavern between the rocks, and he thought, "I will see what sort of a picture I can get out of that cave," and as it was a little late in the day, he decided to take a "time exposure" instead of a "snap-shot." Steadying the camera upon his knee as well as he could at the edge of the cave, he gave the sensitive plate a long, deliberate look at the semi-darkness within, then continued on his way through the woods, and, after many hours, returned to his home. Several weeks afterward, on developing his picture, imagine his astonishment to see in the picture, in the very center of the cavern, with arched back and bristling fur, and within springing distance of the spot where he had laboriously balanced his camera, a huge Canadian lynx, that might have easily torn his eyes out and have destroyed his life. And yet, he came and went and saw no signs of danger.

We walk in the midst of physical perils every day of our lives. We walk in the midst of moral perils more dangerous yet. How splendid the promise, "He that keepeth thee will neither slumber nor sleep."—*The Lutheran*.

Judges 12: 6.

(239)

Say now Shibboleth; and he said Sibboleth; for he could not frame to pronounce it right.

In the Sicilian Vespers, March 31, 1282, the French were made to betray themselves by

their pronunciation of *cici e ciceri*; those who pronounced *c* as in French—like *s, sisi e siseri*—were hewed down on the spot.

When the revolt against the French in Flanders broke out, May 25, 1302, the gates were seized, and none allowed to pass who could not utter the—to a French tongue unpronounceable—*Scilt ende friend?*—*Inter-Crit.-Com.*

Illustrations from "Thirsting For The Springs"

BY J. H. JOWETT.

THE TRUE THIRST. (245)

God has made the grass very juicy for the kine, but the juices of the grass do not make the kine independent of the water brooks. Even amid the luscious pastures they thirst for the still waters, and they make their way to the brink, and, standing knee-deep, bathe and refresh themselves in the gracious stream. And God has made some things very juicy for his children, in order that the juiciness itself might minister to our delight in growth. The beauty of nature; the entrancing ministry of music—how very juicy God has made them—but even in these luxurious pastures the soul thirsts for the springs. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." You may linger in the juicy grass, but you won't destroy the thirst. The thirst for the springs will persist and remain, a vague yearning, a painful disquietude, which will haunt you even to the end. Now let us hear the Lord: "He that believeth on Me" hath found the springs. "Whosoever drinketh of the water that I shall give him, shall never thirst."

SOUL AND BODY. (246)

We have now had twenty-five years of bacteriological investigation. Profound research has been devoted to the infancy and growth of disease. The preparatory conditions in which the microbes find their sustenance has been laboriously studied, and some fruitful conclusions have been established. Now the flesh is more than a vesture. It is a literature. It is an assembly of parabolic hints. It offers suggestions as to the creation of a well-ordered soul. Here, then, are two or three of the prepared conditions which offer a foothold to encroaching disease.

PHYSICAL AND SPIRITUAL EXHAUSTION. (247)

The natural forces are reduced. The energy is spent. The army is recalled from the walls. The gates are left undefended, and the enemy has an easy access. Our physical defences are constituted out of the natural resistance of the body. Impoverish these, and our security is gone. Let me change the analogy. In the physical life our income must be a little above our expenditure. Physical exhaustion means that the emphasis has been changed. We have got an inlet with a one-inch bore, and we have got an outlet of one and a half. How is exhaustion to be interpreted? Some sources of income have ceased. Some correspondence has been broken with the restoring realm of rest.

THE ECCLESIASTICAL YEAR—DECEMBER

REV. G. B. F. HALLOCK, D. D.

Christmas

R THE BURNING HEART. (254)

Ambrose made a burning heart the symbol of Christianity, and it aptly represents the zeal that should result when we find the Christ. Brethren of the ministry, at this Christmas season let us visit Bethlehem afresh and get a new heart enlistment in the cause of Christ. The zeal that results when we find the Christ should be a zeal that cannot but confirm the reality and depth of our appreciation by whole-life service in pointing a sin-cursed world to the "Lamb of God that taketh away the sin of the world."

R TEXTS AND THEMES. (255)

A Christmas Day Hope: "And the angel said unto them, Fear not; for, behold, I bring unto you good tidings of great joy, which shall be to all people." Luke 2: 10, 11.

Some Notes of the Heavenly Chorus: "Glory to God in the highest and on earth peace, goodwill toward men." Luke 2: 8-20.

Room for Christ: "There was no room for them in the inn." Luke 2: 7.

The Chiefest: "The chiefest among ten thousand." Song of Sol. 5: 10.

Why Jesus Came: "The Son of man came to seek that which was lost." Luke 19: 10.

God's First Christmas Gift to Man: "Behold, I bring you good tidings of great joy." Luke 2: 10.

The Promise: Luke 1: 26-38.

Christmas: Its Message and Motive: Luke 2: 1-20; John 3: 14-17.

Christ's Birth seen From Afar: Isa. 9: 1-6.

Good Tidings: Isa. 40: 11.

The Sweet Story of Old: Matt. 1: 18-25.

King of Kings: 1 Tim. 6: 15; Rev. 1: 5, 6.

Prince of Peace: Isa. 9: 6, 7; John 14: 27.

Light of the World: Matt. 4: 16; Luke 2: 30-32.

Saviour of the World: Luke 19: 10; John 3: 17.

God in Jesus Christ: 2 Cor. 5: 18-21.

The Glory of Christ: John 1: 1-14.

The Star of Hope: "When they saw the star they rejoiced." Matt. 1: 10.

The Bethlehem of the Heart: "Until Christ be formed in you." Gal. 4: 19.

A Christmas Day Question: "What think ye of Christ?" Matt. 22: 41-46.

Advice for Christmas: "When thou makest a dinner, or a supper," etc. Luke 14: 12-14.

STAR AND SONG. (256)

Luke 2: 1-20.

There is no story written in the English language with which so many people are familiar as the story of Jesus—his infancy, boyhood, manhood and crucifixion. There is no story which calls out so much of real beauty and character, and none certainly which fills the world with such thoughts of joy as the birth of the Saviour. It is to be noted, however, that his birth was proclaimed in two widely

different ways. First, by a star, and second, by a song, and both were equally effective. The star was for the wise men. It would have been almost meaningless for the shepherds. The song was for the shepherds. It might have had little influence with the wise men. Each followed his own leading, met at the manger cradle, and, looking into the face of the young child Jesus, both wise men and shepherds were filled with adoration and a spirit of worship and went away.

I. Some men come to Christ by the way of the star in these days. Appeals they think must be made first of all to the intellect. They must be persuaded concerning his divinity, the authenticity of the Scriptures, the genuineness of the mission of the church, and these are all stars which lead us to the Saviour.

II. There are others who come simply because they listen to the song. They have no need of argument. The music from Heaven satisfies the deepest longings of their soul, and under its fascination they yield to his entreaties; but let it be noted that whether one comes by the star way or by the way of the song, the last step which leads into the kingdom must be taken by faith. In this we are all alike, whether wise or ignorant, rich or poor, young or old, for by faith we receive the gift of eternal life.—*Rev. J. Wilbur Chapman, D. D.*

THE UNSPEAKABLE GIFT. (257)

"Thanks be unto God for his unspeakable gift." 2 Cor. 9: 15.

I. It is the best of gifts. The heart naturally yearns for love. "Greater love hath no man than this," etc. "Herein is love, not that we loved God," etc. "God so loved the world," etc.

II. Because it includes other gifts. Have you Christ? If you trust and serve him you have the guarantee of all.

III. Because it improves other gifts. The presence of one possession may add to the worth of all else. Example, sight. Thus it is with the gift Christ. All we have seems better for it. It improves everything.

1. We value nature more.

2. We value human nature more.

3. We value the Bible more.

IV. Because it makes us givers. When we receive it we become like it.

V. Because it is a gift to all. "To all people."

1. A gift, not a loan.

2. A gift, not a purchase.

"Tis only God that is given away,
'Tis only Heaven may be had for the asking!"

3. How shall we express our "thanks"?

(a) By giving this gift to others.

(b) By giving ourselves to the Giver.—

Rev. Thomas R. Stevenson.

WHAT THE SHEPHERDS SAW IN THE CRADLE. (258)

"And the shepherds said one to another, Let us now go even unto Bethlehem and see this

thing which is come to pass, which the Lord hath made known unto us." Luke 2: 13-15.

We are told what the shepherds said: "Let us go even now unto Bethlehem, and see this thing which is come to pass." And what did they see when they got there? This is the question we should ponder this Christmas morning.

I. They saw a Child through whom had come to man the greatest revelation of God.

II. They saw a Child born to give earth the greatest revelation of man.

III. They saw him who was born to be the world's Saviour.

IV. They saw a Child who was born to be earth's greatest Teacher.

V. They saw a Child who alone had the right to the sovereignty of the world. Lowly, but King! Jesus, Son of man, Son of God! We worship thee this morning, Amen.—*Alpha*.

A CHRISTMAS-DAY QUESTION. (259)

"What think ye of Christ?" Matt. 22: 42.

I. Thought of Christ is inevitable in these days. It was so in the days of the Pharisees. It is more so today. This is the Christmas season!

II. There is a great deal in Christ to be thought about.

1. What think ye of Christ? Whose Son is he?

2. What think ye of him as man?

3. What think ye of him as God?

4. What think ye of him as a Teacher?

5. What think ye of him as a Martyr?

6. What think ye of him as your personal Redeemer?

III. With all possible emphasis, and especially at this advent season, we would urge that you shall have right thoughts of Christ.

1. There are thoughts of Christ that slight him.

2. There are thoughts of Christ that dishonor him.

3. There are thoughts of Christ that lead men to exclaim: "My Lord and my God!" and to shout with Paul: "Who loved me and gave himself for me!"—*H*.

THE CHRISTMAS SERMON. (260)

"Fear not; for, behold, I bring you good tidings of great joy," etc. Luke 2: 10.

The narrative records a sermon. What a sermon it is! Robert Hall was the prince of the English pulpit and Henry Ward Beecher was the prince of the American pulpit, but neither Hall nor Beecher reached the heights of this sermon—"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The sermon has three striking characteristics:

I. It is a message of cheer. "I bring you good tidings of great joy." It was a dark, dreary, desolate world into which the child was born, but his birth was the beginning of a new hope which has ever since been cheering

the world and casting a benign light upon sorrow-shadowed lives. My friend, Dr. A. C. Dixon, told me of the Christmas morning which followed the death of his first born. He said: "We sat at the breakfast table all too silent and sad for Christmas. The silence was broken by one of the children who said, 'This is Howard's first Christmas in Heaven, isn't it?' Then another child almost indignantly replied, 'I would like to know if it is not Christmas every day in Heaven.' Our shadow of gloom fled away. God had made light to shine out of darkness and our sorrow was turned into joy at the thought of our boy with Jesus who made Christmas."

At this Christmas season we think of the life that was once with us and that never will be again on this earth. We sit and talk some but think more of the loved ones and the loved scenes that are gone. The poet describes the scenes and the feelings:

"We spake of many a vanished scene,

Of what we once had thought and said,

Of what had been, and might have been,

And who was changed, and who was dead.

And all that fills the hearts of friends

When first they feel, with secret pain,

Their lives henceforth have separate ends,

And never can be one again."

Then there comes upon our musing the vision of the Babe of Bethlehem, the Lord of life and death, and all is changed. Death is no more death, but life—immortality. Charles Dickens, in his apostrophe to the Christmas tree, finely expresses the fact: "I know," he said, "there are blank spaces on the branches, where eyes that I have loved have shone and smiled, and from which they have departed. But, far above, I see him who raised the dead girl and the widow's son; and God is good."

II. The angel-sermon is a proclamation, not only of cheer and comfort, but of salvation. The angel said to the Bethlehem shepherds, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." This is the central message of the Christmas—A Saviour Born. Man is distanced from God by sin. Every effort he makes, apart from Christ, to return to God but emphasizes the fact of his distance from God. Jesus bridges that distance. He perfectly reveals God to man and he effectively reconciles man to God.

III. This salvation which is through Christ, is offered to all people. Christmas is the universal festival. The world is on pilgrimage to Bethlehem today because the world's Saviour was born there. Jesus is the Saviour for all. For all races; the Hebrew with his religion, the Greek with his culture, the Roman with his strength; for the civilized with his refinement and the savage with his coarseness. A Saviour for all sorts and conditions of people. I have read that somewhere in Europe there is a bridge with pictures of Christ on its sides. One picture represents him as a peasant, another as a physician, still another as a carpenter, and yet another as a teacher. The thought of the artist was to portray a Saviour suited to every class. Jesus is this because he goes beneath the surface of men's lives and touches the deeper need, and this is the same in all men.—*Rev. John F. Corson, D. D.*

THE CHRISTMAS SONG. (261)

"Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 14.

Christmas is always identified with song. The early narrative records a song. What a song it is! More than Homeric, more than Miltonic, more than Tennysonian. It is angelic, seraphic. "Glory to God in the highest, and on earth peace, good will toward men."

I "Glory to God in the highest." That is the first note in the angels' song, and that is the first revelation of the birth in Bethlehem. It was the revelation of the glory of God—of his holiness and of his grace.

II. "Peace on earth." That was the second note in the angels' song and it was the second revelation of the birth in Bethlehem. In the days of Herod the king, love never went away from home. The border line of the little kingdoms and provinces of that day were trenches of blood. Men constantly warred with their fellows and the song of nations was the battle cry. But a new song burst like a meteor from the heavens. "Peace on earth." Peace between God and man. Peace between man and man. Peace within the soul. There is not a troubled spirit anywhere to whom the Christmas song does not bring cheer. The daughter of Charles I, the Princess Elizabeth, was a prisoner in Carisbrooke Castle on the beautiful Isle of Wight. One day she was found dead in bed with her Bible open before her and her finger on the words: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Queen Victoria erected a monument in marble which represents the young princess with her head bowed and her hand resting on a marble book before her, the fingers pointing to the words of Scripture, and underneath the words: "Let the finger of the marble statue point us to the Source of all comfort." The Babe whose birth was announced by the angels is the maker and messenger of peace.

"Peace on earth." The day is coming when the Prince of Peace will reign supreme. This is the prophecy of the angels' song. It is impossible for us to realize upon what war-deafened ears fell this song of peace, or into what blood-blinded eyes shone this new light of promised brotherhood. And even those who faintly heard and dimly saw knew nothing of the significance of song and star.

It prophesied the reign of peace and that prophecy is being fulfilled. Think of the world into which Jesus was born, and then survey the world as it is today and we shall have some idea of the progress of man toward peace. War is no longer the favorite amusement of kings. Today nations must apologize for going to war. Slaughtering our fellow beings is no longer a scene of glory. The past reverberates with the cannon's sound of conflict; but the future is resonant with the chimes of many bells playing ceaselessly and joyously their song of perfect peace. And we shall hear sounding through the majestic dome in which these bells of peace swing, the message which was of old sung over Bethlehem's slopes to usher in the advent of the Babe, sung anew over the new heavens and the new earth

to usher in the inauguration of the King: "Glory to God in the highest and on earth peace, good will toward men."

III. "Good will toward men." That was the third note of the angels' song and it was the third revelation of the birth in Bethlehem. The Son of God came into our life that he might manifest the eternal God and make clear the fact of his love. He came also that he might reveal to man his possible self, showing in what he was and did what man might be and do. Jesus lived our life, met our temptations, endured our trials, entered into our relations, and in all showed us how to live.

The purpose of Christ's advent, however, was larger than a mission to the individual. He came to establish on earth the kingdom of Heaven. The first Christmas morning in Bethlehem of Judea was the birth into the world of the spirit of brotherhood. This is the Christmas spirit—good will to man. During the Christmas festival men give right of way to the spirit of fraternity. All think of others and what they can do for others. For days before the Christmas Day, the shops and streets are full of men and women and children whose arms are full of bundles. Back of these bundles are thoughts for others and in them are love and good will. For awhile the old manner of living has been put aside, with all its self-seeking and self-content, and thought of others has taken its place. When this temporary spirit becomes the fixed habit of the life the promised millennium will dawn. If the kingdom of God is to come on this earth it will come through the play of the Christmas spirit—the spirit of fraternity and brotherhood.

The song above Bethlehem was not for the few shepherds alone. It was for all the ages. The song was more than an announcement for earth. It was an outbreak of the joy of heaven.

"Swift through the vast expanse it flew,
And loud the echo rolled;
The theme, the song, the joy was new,
'Twas more than Heaven could hold.
Down through the portals of the sky
The impetuous torrent ran;
And angels flew with eager joy
To bear the news to man."

—Rev. John F. Carson, D. D.

THE CRADLE AND THE GROUP AROUND IT. (262)

"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Luke 2: 15.

Proud Augustus sat in imperial splendor upon the Roman throne. With a touch of his hand he set in motion the machinery of government of the civilized world. Proud of his wealth he compiled a register of the population of his vast domain. That edict set in motion the whole land of Judea. For, in accordance with Jewish custom, the census was taken at the places where people were born as members of the original twelve tribes.

Thus a humble pair leave Galilean Nazareth to enroll themselves in royal Bethlehem—Joseph, the village carpenter and Mary, his es-

poused wife. Southward, like an invisible hand, that royal decree drew them. They find Bethlehem overcrowded with strangers on the same errand. Neither inn nor friendly house received them, and so that very night the infant Saviour was cradled in a manger. Next morning the registration proceeded, and on went the busy world, ignorant of the fact that the greatest event in history had taken place. Every cradle holds a shut casket of unknown possibilities. But that one in the lowly stable held the Messiah of the Jews, the Son of God, and the Saviour of the world. A group, strangely prophetic, and as strangely assembled, surrounds the cradle.

1. The shepherds. Under the starry sky on those rocky ridges they tended their flocks, where David had done the same centuries before. Plain, honest men were they, and they were looking somehow for the coming One. Suddenly from the starry heavens burst the angels' song, and they are directed to the manger-cradle. Representatives they of the common people who were to form the bulk of his disciples.

2. Simeon and Anna, devout students of Scripture, their hearts filled with God's promises, and their eyes purified by the euphrasy of prayer and fasting, till they pierced the veil of sense and saw in the cradle the Redeemer of the race.

3. But look at that sinister and cynical face. That is Herod, an alien and low born usurper, though he occupies the throne of David and the Maccabees. Cruel and crafty, how has he been drawn to this spot? He has somehow learned from the priests that a King was born in Bethlehem and the news filled him with a hatred and jealousy he can ill conceal. He will, he muses to himself, cut him off at a single blow. That murderous face is a sad prophecy of how earth's powers would deal with Heaven's Christ.

4. The magi from the far east. God, who meets us where we are willing to meet him, used their imperfect knowledge to guide them to the cradle of the infant Redeemer. The Renaissance heralded the Reformation, astrology led to astronomy, alchemy prepared the way for chemistry; so did the imperfect knowledge of the Magi lead them to Bethlehem, because they acted on the knowledge they had. So they traveled, and found, and worshipped, and adored. A prophecy, were they, of how the Gentile world would in part at least, hail Christ's doctrine and salvation, and lay its wealth and talents at his feet.

And so we linger today around this lowly cradle. Augustus Caesar is forgotten and long since his throne has crumbled to dust. But Jesus Christ lives in thousands of lives he has changed and inspired. His cross is still God's plan of saving men, and his gospel is still the wisdom of God and the power of God. May this Christmas find us more like him who long ago exchanged the throne on high for the cradle in Bethlehem, and the homage of Heaven for the cross of Calvary!

"Love, so amazing, so divine,
Demands my soul, my life, my all."

—Rev. Marcus Scott.

"GIVEN, GIVEN," TO THE LORD. (263)

There is a suggestive thought in many a marginal note in our English Bibles, where the literal meaning of a Hebrew word emphasizes, or makes clear, the meaning of English translation. Thus it is again and again stated in the book of Numbers that the Levites are "given," or "wholly given," to the Lord, to be in his service, for sacred duties of the tabernacle and its worship. Where this is stated in the text, the margin gives, as if it emphasizes the fact of gift, "given, given." That is the idea! If we have given ourselves to the Lord, we are "given, given." No part of us can be kept back, nor should we be at any time less than wholly his—"Given, given." Nothing short of that is what the Lord would have from those who claim to be his. At this Christmas season let us give ourselves afresh, giving ourselves wholly unto the Lord.—H.

THE MEANING OF THE GIFT. (264)

If every gift is the token of a personal thought, a friendly feeling, an unselfish interest in the joy of others, then the thought, the feeling, the interest, may remain after the gift is made. The little present, or the rare and long wished for gift (it matters not whether the vessel be of gold or silver or iron or wood or clay, or just a small bit of birch-bark folded into a cup), may carry a message something like this: "I am thinking of you today because it is Christmas, and I wish you happiness. And tomorrow, because it will be the day after Christmas, I shall still wish you happiness; and so on, clear through the year. I may not be able to tell you about it every day, because I may be far away, or because both of us may be very busy, or perhaps because I cannot even afford to pay the postage on so many letters or find the time to write them. But that makes no difference. In my pleasure, if we can be together, I would like to share the fun with you. Whatever joy or success comes to you will make me glad. Without pretence, and in plain words, good will to you is what I mean."—*Henry Van Dyke, D. D.*

CHRISTMAS GLORY. (265)

As Christ's chief glory is of self-giving, so the chief glory of Christmas is in its gifts.

To get the most out of Christmas, give the most to Christmas.

The Christmas star has five points: love, happiness, thoughtfulness, generosity, gratitude.

The Christmas tree is a genuine tree of life, for its philosophy is Christ's philosophy of Christian life; whoever loses his life for Christ's sake shall find it.—*Daily Companion.*

THE FESTIVAL OF HOPE. (266)

"Christmas Day is, above all other days, the festival of hope," wrote Dean Farrar. "On that blessed day the thoughts of millions all over the habitable globe, from the huts of the Esquimaux to the kraals of the Kafirs, and from the torrid zone down to the wigwags of the Patagonians and the stormy Antarctic isles, will turn to Bethlehem and to the Christ-Child. All will be glad to think how to us is born in the city of David a Saviour, who is

Christ the Lord. And why? Because even the dimmest and vaguest conception of Christmas will show that this commemorates an infinitude of love and infinitude of hope. It tells that man is not a worthless atom; that he is dear to God; that there is an infinite value and preciousness in this our mortal life."

OUR OFFERING. (267)

Lift up yourselves to the great meaning of the day, and dare to think of your humanity as something so sublimely precious that it is worthy of being made an offering to God. Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life, having been truly born anew into his divinity, as he was born into our humanity on Christmas Day.—*Phillips Brooks*.

CHRISTMAS CHEER. (268)

In a story a good man says, "It's very hard to know how to help people when you can't send them blankets, or coals, or Christmas dinners." With many people this is very true. They know not how to help others save in such ways. Yet the needs which these material things satisfy are the smallest needs of human lives. There are better ways of helping—with sympathy, hope, cheer, courage, inspiration, comfort. These are the blessings which most people need far more than they need blankets, or coals, or Christmas dinners.

So far as we know Jesus gave no money. He did not have it to give. Yet there never was in this world another such dispenser of true alms as he was. He gave encouragement, instruction, love. He told people of higher things.

None of us are too poor to give help in the same way. We may not have silver and gold to bestow, but out of a warm heart we can give coins of love which will mean far more than money. We should always keep a gentle heart, and thus we can be a blessing to many.—*Rev. J. R. Miller, D. D.*

IF HE HAD NOT COME. (269)

If Christ had not come!

Strip from your home its comforts, born of our Christian civilization. Lay bare the floor and destroy most of the furniture. Pull the lovely pictures from the walls and throw your books into the ash-barrel. Huddle in semi-darkness around an insufficient fire, while you wonder whence the next meal is to come. Listen in trembling for the step of the cruel, all-powerful tax-collector, and think of your brother or your husband, prisoner for an unjust debt, lying chained in a loathsome dungeon.

If Christ had not come!

Clothe your mother, your wife, your sister and daughter, in the garb of degradation. Lay on their backs unnatural burdens and sink into their souls unnatural fears. Breathe throughout your home the dread of demons, the atmosphere of gloom. Tear from your boy's future all his fairest goals, his liberal hopes and high ambitions. Fill your girl's future with the blackness and horror of the tomb.

If Christ had not come!

Step forth, and with one sweep of your hand abolish the righteous courts and all safety for the citizen. Abolish the free press, the liberty of patriotic speech. Erase from the soil all public schools, public libraries, the museums, art galleries, and parks of the people. Blow to atoms every hospital, insane asylum, and home for orphans, for soldiers, for the old and poor; and in mercy destroy also their inmates. Substitute for the fair nation you have ruined, a land of serfs, cowering beneath the lash of despots or crushed by the wheels of war.

If Christ had not come!

But Christ did come.

It was impossible that he should not come. From all ages, or ever the world was, it had been fixed that he should come. For love divine is older than creation, and the cross has foundations deeper than time. The first day, when God said, "Let there be light," was the authentic Christmas day. In the very beginning was the Word, the Advent Song of God.—*Christian Endeavor World*.

A LEGEND. (270)

An old legend says that Joseph of Arimathea established a church at Glastonbury, England, and that from his staff which he stuck in the ground there sprang up a miraculous hawthorn bush, which ever afterward blossomed on Christmas in memory of his sanctity and labors. Our homes have Christmas trees laden for the pleasure of our children, but should not we, as "trees of righteousness," produce at this season blossoms of praise, thanksgiving, benevolence and love in adoration of our blessed Saviour, who loved us and gave himself for us? Blossoms which will produce "fruits of righteousness" to his glory.—*John Gordon*.

THE CHRISTMAS PRESENTS. (271)

"And when they had opened their treasures, they presented unto him gifts; gold and frankincense, and myrrh." Matt. 2: 11.

The angel preacher and the heavenly choir were followed by the Magi. "There came wise men from the east," the story runs. "And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him; and when they had opened their treasures, they presented him gifts; gold, and frankincense, and myrrh."

Christmas marked God's gift of his Son to the world and ever since giving has marked Christmas. The choir cannot voice the entire Christmas spirit. The Magi are needed. The song must be accompanied by the gift—gold, frankincense and myrrh. Song and sentiment—these united represent the Christmas spirit.

Song. Christianity came with a song. The angels' song has inspired a world of singing. There was but little singing before Christ came, and there is not much where Christ is unknown. But where Christ is there are joy and gladness and song.

Sentiment. There was a good deal of sentiment on Judean hills and in Bethlehem stable. Sentiment in angels, shepherds, magi, mother. Sentiment is king on Christmas day. The

world is cold enough to stand a blaze of feeling one day in the year. Our age is one of acquisition. It is well in such an age to turn attention now and then from getting to giving and to surround the gift with a glamour of fancy. I like the Christmas idea of fairies and Santa Claus, of full stockings and cornucopias. I like the custom that we have of surprising our stately evergreen trees by decking them with resplendent tinsel and strange fruit. It does not hurt fact to have a bit of fancy near. It never hurts the heart to send smiles to the face. It never weakens the character to let sentiment have right of way at times.

We are passing through the days of giving. All of us have caught the spirit of these days. Let us each rise to the ultimate of that spirit and present ourselves unto God, living sacrifices. For several centuries the observance of Christmas was cause in Pagan thought for the death of Christians. Christmas was first observed in the second century, it is said, by order of Telesphorus, who shortly afterwards was put to death, the observance of Christmas being his chief offence. In the reign of Diocletian hundreds of Christians assembled to celebrate the birth of Christ. By order of the Pagan emperor the doors and windows of the building in which they were assembled were barred, the torch was applied to the building and all were burned to death. All through the early centuries, certainly up to the eighth, Christians were put to death for observing the anniversary of Christ's birth. They witnessed their faith and love by giving themselves unto death. We should witness our faith and love by giving ourselves in life and for service unto him, who gave himself for us.—*Rev. John F. Carson, D. D.*

THE BEST CHRISTMAS GIFT. (272)

In the midst of our receiving and giving, there is one Christmas gift which we can all bestow, a gift that love alone can offer and gratitude constrain us to give, to the Babe of Bethlehem, to the Man Christ Jesus, to our Lord and God. We may all give ourselves to Jesus as a Christmas gift:

"The wise men gave to thee"
Myrrh, frankincense, and gold;
But Lord, with what shall we

Present ourselves before thy majesty,
Whom thou redeemest when we were sold?
We've nothing but ourselves, and scarce that
neither,

Vile dirt and clay;
Yet it is soft, and may
Impression take.

Accept it, Lord, and say, this thou hadst rather;
Stamp it, and on this sordid metal make
Thy holy image, and it shall outshine
The beauty of the golden mine."

—*New York Observer.*

CHRISTMAS IDEALS. (273)

What are the Christ ideals? In so far as the material things of this world are concerned—the things for which the worldly-minded strive—they are these: The rendering of good for evil, the renunciation of self and self-seeking,

being loyal to moral obligations and trusting the consequences to God, and rendering to Caesar the things that are Caesar's and to God the things that are God's.

Let skeptics and pessimists say what they may, these ideals are conquering the world—are more triumphant today than at any time since the tragedy of Calvary was enacted.—*Herald and Presbyter.*

CHRISTMAS CHIMES. (274)

The Christmas chimes are pealing, softly pealing; the joyous sounds are ringing, ever louder and clearer, ever nearer and nearer, like a sweet-toned benediction falling on the ear. Glad ringers are pulling the ropes, and in one grand swell of melody, Christmas, with its old yet ever new and marvelous mysteries, bursts triumphantly upon the world once more.

The cattle turned their heads to the east, and knelt down to worship the King cradled in a manger; the houses are decked with holly; the yule logs burn brightly; the gray shadows sweep away; the sun is up, and bright-eyed children, who have lain awake all night listening to the patter of old Saint Nick's tiny steeds on the roof, only to fall asleep at the eventful moment, wake hurriedly to find the stockings running over with toys and sweetmeats.

Beautiful and right it is that gifts and good wishes should fill the air like snowflakes at Christmastide. And beautiful is the year in its coming and in its going—most beautiful and blessed because it is always "the year of our Lord."

I do not know a grander effect of music on the moral feelings than to hear the full choir and the pealing organ performing a Christmas anthem in a cathedral, and filling every part of the vast pile with triumphant harmony.—*Washington Irving.*

EVERY-DAY GLORY. (275)

There is an old and beautiful legend that when the men of Nazareth, where the Lord was brought up, were in trouble, they used to say, "Let us go and look on Mary's Son." There was a power in the face of him who lived so pure and holy and good a life. It did men good even to look upon him. It will do us all good to go to Bethlehem this Christmas Day and look upon the face of the Christ.

THE BREVITY OF THE CHRISTMAS STORY. (276)

The brevity of the Christmas story is an evidence of the divine wisdom that inspired it. Tedious details do not encumber the simple narrative. Side issues are not dragged in for adornment; they would only obscure the plain statement of the facts.

The truth stated is of infinite importance to every soul—the high as well as the low—but it is couched in language that is on a level with the comprehension of the lowest of the low. No part of it is obscure, nothing essential is omitted. It is a statement of facts in language that is the perfection of brevity, beautiful for

its simplicity, and that in its fullness of expression defies all attempts at improvement.—*Religious Telescope.*

A CHOICE GIFT. (277)

There are no gifts which mean so much as God's gift to man. There are no gifts which have accomplished so much good to man and glory to God. A gift that makes the giver happy for years, as well as the recipient, must be a most valuable one. Here we have one of that kind. Every heart that is made to rejoice in Christ Jesus is a source of joy in the heart of God, who gave his Son, that the recipients of his grace might not perish, but have eternal life. The gift of God is, therefore, both an eternal blessing to man and an eternal joy to God. Surely, then, it is a wonderful gift.—*United Presbyterian.*

THE MEANING WE GIVE TO CHRISTMAS. (278)

What does Christmas mean to us—not to all as a body, but to each one individually? This is the question each one must ask himself, and his answer shows in what light he regards the birthday:

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee thy soul is still forlorn."

Can we consider that Christ has been born in us if we make the day of his birth merely a day of ignoble feasting and mirth that springs not from the sense of his promise? If we make it a day for hurried giving and selfish getting, for jealousy and rivalry and strife? Is this the true Christ spirit? To all of us Christ means the same thing—the giving of the great gift; but to each one it means some one personal thing, and what the individual meaning is depends entirely upon one's self.—*Young People.*

CHRISTMAS VISITS AND LETTERS. (279)

Have you gone over in thought the names of friends who may feel a little forlorn and desolate when Christmas brings its merriment and good cheer to happy homes and crowded firesides? Are there not among your acquaintances those who are toiling on; struggling to keep the wolf from the door or sitting down by themselves among strangers where once the table was surrounded by kith and kin? A boarding house or a hotel does not seem quite the most pleasant place in which to spend Christmas. Often to a young man or woman away from home and unable to go there by reason of distance or expense, no Christmas gift could exceed in value an invitation to become one of a family group at a family dinner. Among your old friends there are perhaps those who think that you neglect them, or that you have forgotten their very existence. Write a letter to those dear friends and let them see now mistaken they have been. The Christmas gladness should overflow from the lives that are full of cheer upon the lives that are meager and stinted in daily joy.—*M. E. S.*

SINGING THE "MAGNIFICAT." (280)

There is an old mediaeval story which was published many years ago in a book of poems called "Monastic Legends." It tells how seven holy men resolved to dedicate their lives to God's service. They took for their chapel a lonely glade of the forest. Their abbot, therefore, gave them leave to say their chants and hymns instead of singing them. God would accept their service, the abbot said, if they did as well as they could. But one of their hymns, the Magnificat, the abbot positively excepted; this they must try to chant.

"So every day at vesper time, Magnificat was heard;

'Tis said that from the boughs above it frightened every bird.

For all were out of tune, and each a different chant did try;

But up in Heaven where hearts are known, it made sweet melody."

They kept this up, day after day, until one Christmas Eve there came among them a young stranger with a most beautiful voice. The old monks were charmed with his singing, and they got him to sing for them the famous chant.

"And each one in his heart exclaimed, 'Thank God that on this night

One is among us that can sing Magnificat aright.'

But had they marked the stranger's face and seen how all his thought

Was in his own melodious voice—how self was all he sought—

They would have known that up in Heaven that voice was never heard;

For, though the birds came flying back, Christ could not hear a word."

At the close of the service an angel appeared and demanded why no praise had been offered "on that night so blest." This opened the eyes of the monks; they were alarmed, and sent the "melodious stranger away."

"Then, bursting forth into the chant it was their wont to sing,

High up in Heaven their hymn of praise with fervent heart they fling,

And the angel bore it on with him to Heaven's Lord and King."

—*Samuel V. Cole.*

BIBLICAL ENCYCLOPEDIA.

Extracts from press comments of ten leading religious papers of the United States on the "Biblical Encyclopedia." See pages II and III.

THE INTERIOR, Chicago, says: "The variety of material introduced into it is so varied and large that the word encyclopedia alone is adequate to describe it. It is a work designed to fill a large place among helps to the study of the Bible."

THE NEW YORK OBSERVER: "The volumes will prove useful to those who desire a plain and practical rather than a simply erudite and scholarly commentary on the Scriptures."

SUNDAY SCHOOL TIMES: "It is particularly rich in materials by the use of which one may picture vividly the Biblical incidents."

THE CHRISTIAN ADVOCATE (J. M. Buckley, Editor): "The volumes are full of well selected quotations from almost every writer known as a modern authority on the Bible, besides many representations from secular literature."

THE ADVANCE: "As an illustrative commentary the work will be found useful."

THE CONGREGATIONALIST: "A commentary on the whole Bible, prepared by two well known teachers of teachers."

CHURCH METHODS DEPARTMENT

REV. ALBERT SIDNEY GREGG, Editor.

A SPECIAL REQUEST.

Plans for financial work, church organizations, Christmas celebrations, etc., are desired by the editor of this department. You may have circulars, bulletins or other printed matter at hand which will give the information desired. Help of this kind will be greatly appreciated. Address ALBERT SIDNEY GREGG, 708 Caxton Bldg., Cleveland, O.

A Plan for Christmas

Rev. Geo. Lyman Ford, pastor of the Baptist church, Baldwinville, N. Y., describes a way of observing Christmas which is worthy of widespread imitation. He says:

"In our Bible school we have done away with making presents to the children at Christmas time, and instead give them an opportunity to make special offerings for the poor. On Christmas eve we have a short program and every member of the school is urged to bring some article of food, such as vegetables, meat, groceries etc. Each class is also represented by an offering usually of a larger nature, such as a ton of coal, sacks of flour, poultry, etc. These things are all piled up on and around the platform, except of course the coal, which is represented by a small quantity in a pail. Last year we received \$70 worth of provisions, which was distributed Christmas morning among poor families. The idea is not original with us; but from every standpoint is the best and generally most satisfactory "Christmas method" we have every used.

A Unique Way to Distribute Presents

A decidedly unique plan for distributing Christmas presents was worked in the Brown Memorial Methodist Episcopal Sunday school, Syracuse, N. Y., last Christmas. All names were placed in a box and each member and teacher drew a name. The person who drew the slip purchased a present for the person whose name was on the slip. No one was to spend more than twenty cents nor less than five cents for a present. Rev. W. G. Hull, the pastor, says the plan "worked finely."

A Holiday Book Sale

The pastor of a country church in Massachusetts conducts a book sale during the Christmas holiday season. He obtains a shipment of books from his denominational publishing house, and for a week or ten days turns the basement of the church into a book store. As there is nothing else of the kind in the neighborhood the store is well patronized, as the books make fine Christmas presents. The books are obtained at wholesale rates with the understanding that all unsold copies, not damaged or soiled, may be returned. A little money is made and a large amount of good reading matter distributed.

Substitute for the Christmas Tree

Two good substitutes for the Christmas tree may be named. One is the use of a huge pyramid, on which presents may be displayed in layers, and the other is an express office. The pyramid can be made of boxes and boards, and covered with cheese cloth. The express office is a little more exciting. Frame work in imitation of the front office of the express company may be erected on the platform. The presents are piled on the floor near the wall or on boxes where they can be reached quickly. Those who handle them should wear caps bearing the name of some fictitious express company, and the boys who deliver the presents should wear uniform jackets and caps.

One Way to Raise Christmas Money

If it is desired to raise some money on Christmas for a benevolent or home charitable purpose why not try the plan of Mr. W. G. Palmer, superintendent of the First Baptist Bible school, North Tonawanda, N. Y.? He used it in connection with rally day, but it is good for any other special occasion. Mr. Palmer gave each class \$5 as talent money. If the class increased the money to twice or three times the amount given, outside of capital, the original was to be retained by the class. If there was no increase the original \$5 had to be returned. Some of the classes sold candy and others sold popcorn. One class held an entertainment by Indians, while the Baracas advanced \$15 on the strength of a calendar they planned to get out for the new year, on which they expect to net \$75, and they will undoubtedly succeed. Rev. D. Thomas MacClymont, pastor of this church, teaches a very successful Baracas class, which he has worked up from 6 to 44. He says, "We want one hundred and we will get them."

Christmas Souvenir Postals

Rev. Ezra T. Sanford, pastor of the North Baptist Church, New York, N. Y., has a photo made of his Sunday school on the occasion of the Christmas entertainment. The children and teachers are grouped in the pulpit end of the church, and make a very pretty picture for the artist. This photo is made into a cut which is used in printing souvenir postal cards. During the year birthday greetings are sent to the scholars on these cards.

A Santa Claus Association

There is a good strong hint for pastors and Sunday school teachers in the development of the "Santa Claus Association" of Philadelphia, started a few years ago by a school teacher, Miss Elizabeth Phillips, who has been president, director, constitution and by-laws all by herself. Rena Caldwell Lewis gives a delightful description of the movement in the *Ladies' Home Journal*. Miss Phillips discovered that many of her scholars were entirely forgotten

by Santa Claus, and she resolved to become his assistant. Alone and in the face of some prejudice, which quickly melted, she undertook to provide Christmas gifts for the poor children of Philadelphia. Her idea was not to furnish necessities, but to give candy, dolls, toys, etc., and not disturb the regular charitable organizations in their work of distributing flour, coal and clothing. In the beginning Miss Phillips gave her own salary and then went through Philadelphia office buildings asking business men for two cents each for the "Santa Claus Association." The modesty of the appeal brought dollars in place of pennies. On the first Christmas of its existence the association had enough money in hand to buy the following gifts which were distributed in homes not otherwise visited by Santa Claus: 300 dolls, 150 pounds of candy toys, 350 books, 24 sets of sliced card-pictures, 150 games, 25 mechanical toys, 24 sets of doll's furniture, 24 sets of doll's dishes, and 2500 cards and calendars—enough to fill quite a large pack indeed. Miss Phillips, with the aid of children whom the Santa Claus Association had benefited, distributed the gifts among the poor, mostly in the slums.

Gifts were provided for all the children in the hospitals who would otherwise have been neglected. One of the evening newspapers gave the use of its delivery wagons to carry packages to thirty-five hospitals.

Last Christmas a far larger number of gifts were distributed. Wealthy men loaned their automobiles, and the chauffeurs went about arrayed in the garb attributed to Old Santa. Miss Phillips now gives all of her time to the association, and even carries it on between seasons, doing something at Easter and Thanksgiving for the children of the very poor. Why not have a "Santa Claus Association" in your Sunday school or church?

Men's Berean Association

The Hammett Place Christian Church, St. Louis, has a Men's society known as the Men's Berean Association. The word Berean was selected because it signified "study." The object is the discussion of methods of church work, and social and literary questions. Once a month there is an open session to which all are invited, and annually a banquet is held with the lady friends of the members as invited guests. Surely this organization must be a success in promoting good fellowship. An account of the last banquet says, "W. H. McClain, an invited guest, in response to an urgent call, made a happy speech touching on a variety of interesting topics. In response to a pressing invitation W. T. W. Byrum sang 'The Wild Man of Borneo,' and the 'Modern Prodigal,' which brought down the house."

A Scotch Evening

Here is a hint for men's clubs. Have a "Scotch" evening. The men's club of Epworth Memorial Church, Cleveland, had one recently. Dr. Meldrum of the Old Stone Church spoke on "Scotland and the Scotch by a Man who is a Scot." The procession to the dining room was led by a bagpiper, and the songs were

from favorite Scotch ballads. This leads to the further suggestion: Why not a German evening, an Irish evening—or, well, there are many ways in which the idea could be utilized.

Christian Stewardship Day

Christian stewardship rally day, which occurs Oct. 6, is one of the new features introduced into the Epworth League by Dr. E. M. Randall, the general secretary. Literature is provided by the central office and league chapters are expected to distributed the printed matter and have an address on giving. It is a good idea. The weak spot in the finances of our churches is the deplorable lack of explicit teaching on financial obligations to the church. Why not have a Christian stewardship rally day in the church.

A Postal Card Solicitor

Rev. Morton L. Rose, and the building committee of the First Christian Church, North Yakima, Wash., are working out a clever plan for soliciting funds for a new church building. Two cards, postal size, are joined together. On one card there is a picture of the proposed new church, with an appeal. The other is a postal with the following pledge on the reverse side, with the name and address of the treasurer, which is to be signed and returned:

PLEDGE.

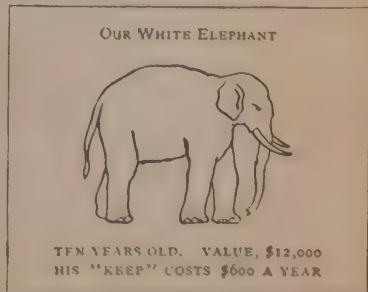
To aid in building the new First Christian Church in North Yakima, Wash., the undersigned hereby promises to pay.....
.....Dollars to E. E. Knowles, Treasurer on or before Nov. 1, 1907 (or.....
.....)

Name

Date Address

The "White Elephant" Plan

Although not a new plan the "white elephant" idea is workable and effective in raising money. A church debt is the "white elephant" which burdens the church. His "feed" is the interest which must be paid regularly. Have placards and subscription blanks printed with the picture of an elephant, something like the one herewith shown. The picture affords an easy approach, in soliciting, and is also an argument at a glance.



In some places in raising money for the Y. M. C. A. the elephant is painted on a huge banner and displayed in the main reception

room or from a flag pole. An effective way to use the idea is to have the picture made on stiff cardboard, so it can be covered by paint or strips of paper as fast as subscriptions are made. Considerable enthusiasm can thus be developed in "blotting him out of existence." One of the winning points in raising church money is to have something of this kind that tells the story instantly and helps create a feeling of good humor.

An Excellent Prayer Meeting Card

We have received an excellent prayer meeting card from the pastor of a Methodist church, somewhere in the United States, but cannot give name or city, because they are not on the card. The idea is so good that we will pass it along, without name or place. It is a strip two inches wide and six inches long, printed on both sides. On the front appears the following matter displayed. The topics on the book:

MAY-JUNE STUDIES

In Romans -Twelfth Chapter

The First Methodist Episcopal Church

Fairfield Ave. and Broad St.

Wednesday Evenings, 8 to 9

Please help to
Raise the
Attendance of
Your mid-week
Evening meeting by
Reaching with invitations

Many as possible.
Every member is
Expected to attend
These services
If it does not require
Neglect of some
Greater duty.

*Hail peaceful hour! supremely blest
Amid the hours of mortal care;
The hour that yields the spirit rest.
That sacred hour, the hour of prayer.*

BRING A FRIEND WITH YOU

Preserve this Copy

A SERIES OF STUDIES ON CHRISTIAN CONDUCT.

May 8—Christian Service. (Learn Rom. 12: 1-2.)

May 15—Christian Humility. (Learn Rom. 12: 3.)

May 22—Christian Unity. (Learn Rom. 12: 4-5.)

May 29—Christian Diversity (Learn Rom. 12: 6-8.)

June 5—Christian Affection. (Learn Rom. 12: 9-13.)

June 12—Christian Sympathy (Learn Rom. 12: 11-16.)

June 19—Christian Honesty (Learn Rom. 12: 17-18.)

June 26—Christian Forbearance (Learn Rom. 12: 21.)

How a Dead Prayer Meeting is Being Resurrected

Rev. Thomas C. Richards, of Warren, Mass., tells in the *Congregationalist*, how he is resurrecting a dead prayer meeting. There is no patent on the idea. Any pastor who works it will probably obtain the same results. Cards bearing the following pledge were circulated:

"I hereby promise to attend the Thursday evening meetings of the First Congregational Church of Warren, Mass., at least twelve times during the year, unless prevented by circumstances which make it impossible.

"This promise is not binding unless one hundred similar pledges are secured within thirty days."

Name.....

"One hundred and twenty were signed in the specified time.

"The senior deacon remarked that our work had just begun. The next step was to get something worth coming to.

"We name it on the calendar, The Midweek Service. Our general theme has been The Teachings of Jesus. During the Week of Prayer we took up the fundamentals of his teaching, The Kingdom, God Himself, and Man.

"There has been variety in the form of the service. One week we had a Bible study on Jesus' Teaching as to Prayer. The next week we took up The Model Prayer. Three school-teachers summarized part of J. R. Miller's The Golden Gate of Prayer. Each phrase of the prayer was interpreted by the best poetry, and finally many prayed, 'Lord, teach me to pray.' Once a month some layman from a neighboring town speaks fifteen minutes on the theme from a practical standpoint. When the topic was Righteousness, the president of the Ware Bank spoke on Righteousness in the Business World. The next month the secretary of the West Brookfield Farmers' Club spoke on The Teachings of Jesus and the Farmer.

"We use the best books on the teachings of Jesus. Sometimes extracts are read, sometimes part in one's own words. There is much more preparation made than formerly, though spontaneous word and prayer are not omitted. Nearly every night there is special music, not in anthem form, but more of the heart songs.

"The people come now because they want to, not as a duty. The problem has become a pleasure. It is not solved, but is in solution."

The Sunday School Lesson in the Prayer Meeting

An exchange has some suggestive things to say about the use of the Sunday school lesson in the weekly prayer meeting. The plan has its advantages and its disadvantages. It has the advantage of a regular program for each meeting, and it has the disadvantage of the schoolroom—it is apt to be a little pedantic and therefore dull to many people. Unless a prayer meeting stirs the religious emotions it is a failure, and usually very little emotion is stirred by a sermonic lecture on the Sunday

school lesson. The writer, whose editorial suggests these observations, well says:

"When the lesson is used as a topic it should not be used in the same manner as in the Sabbath school. It is not necessary that every truth that is in the lesson should be brought out here. It is not best ordinarily to run through the verses consecutively. It should not be forgotten that the Wednesday evening meeting is for prayer rather than for Bible study. Let the lesson be treated in such a way as to tempt and help the people to further study of it. A brief homiletic treatment of the lesson will be best. Let the main truths and the practical points be brought out, that those who teach and those who study the lesson may have something very definite before them. The Golden Text of the lesson may be treated as the text of a brief sermon, in which the whole lesson is drawn upon for development and illustration of the theme. Or a half-dozen sermon skeletons may be given on as many different themes that appear here and there in the lesson. Or a brief Bible reading—be sure that it is brief—may be conducted, with a view to teaching that Scripture is its own best illustrator. Or the practical points may be drawn from the lesson and dwelt on just enough to stimulate interest and lead to further study of the lesson by both teachers and scholars."

Rev. Guy L. Zerby's Sunday Evening Methods

Rev. Guy L. Zerby, pastor of the Christian Church, Tampico, Ill., used a good plan last summer for gathering a Sunday evening congregation which could be used at any season of the year. In sending us the data, he says: "Services proved a success. Large audience, some of whom rarely attend church." The plan was to send out the following letter, which explains itself:

Dear Sir:

Will you kindly give me your opinion on the following questions:

(1) What would be the effect if church influence was to be removed from Tampico for six months?

(2) Why are not more men church members?

(3) Kindly suggest three or four subjects for Sunday evening services.

This letter is sent to about thirty of our business men and the answers will form the basis of my sermon, Sunday evening, August 18.

If not engaged elsewhere would be glad to have you come and bring your friends.

In answering this letter remember that your name will be held strictly confidential.

A service was then held at which the answers were discussed.

Later a companion service for women was held at which the sermon consisted of a discussion of answers to the following questions which had been asked of thirty women:

(1) What benefits are derived from a social game of cards or what evils are the result?

(2) Is the dance a benefit to young people? If not, why?

(3) Would you like to abolish the public dance in Tampico. If so, how?

(4) Are your social functions of such a character that they conflict with church obligations?

Why Young Men Go to Church

Rev. Lewis E. Carter, pastor of the Methodist Church at Rexford Flats, N. Y., made a little different use of the question plan last summer. He thought he would find out why young men stay away from church by asking the faithful Christian young men of his parish why they attended church. Mr. Carter describes the plan and sets forth the results in the *Epworth Herald*, from which we gather the facts. He sent the following letter, which explains itself:

I am sending a similar letter to fifteen young men whom I know, by observation or by inquiry, to be church attendants. I ask each one of you to answer the following questions and return the answers to me within two weeks. You will find a stamp enclosed for your reply.

In asking this favor, I do not intend to be inquisitive, but as a pastor I desire to know why young men go to church. I also purpose to use your answers in a discourse some time in the future. Lest modesty might prompt you not to reply to my inquiry, I assure you that your names will not be revealed in case I see fit to use your answers.

With this introduction he asked these questions: "Name in full? Age? Married or single? Occupation? About how many Sundays of the year do you attend church? Why do you go to church?"

Fourteen out of the fifteen replied, and so at the special service held afterwards the replies were read in full. We cannot give the answers here. All we can do is to give the classification made by Mr. Carter.

Six refer to the influence of home training and the consequent habit they formed of church attendance. Here is a suggestion for parents.

Seven are anxious to exert a good influence over others by the rightful observance of the Sabbath.

Ten of the young men express their belief that church attendance is a duty which should be fulfilled.

Fully eleven of the fourteen affirm that going to church is a privilege. They enjoy the associations with moral, friendly, trustworthy people.

Only four of the young men speak of the sermon, and one touches a keynote when he says: "I never go away without a blessing. It matters not who the preacher is, whether he be an eloquent or scholarly orator or not. If he be a Christian at heart, he will bring us the blessing that we need."

Mr. Carter's conclusion is striking and logical:

"The reason that the majority of young men do not go to church is subjective rather than objective; they stay away from church because of a lack of conscience and of desire to be fed spiritually, rather than because of the alleged 'vapid and meaningless' sermons of the preacher."

A Church "Trade Mark"

It is customary for every business that does any amount of advertising to have some sort of a design, or "trade mark," which is used on all printed matter. It is a paying idea and may well be appropriated by the church. A good instance in point is the practice of the Cleveland Y. M. C. A. in using a neat but striking design in advertising its Sunday afternoon meetings. A card is herewith reproduced.



"The Morals of the City"

A Lecture to Men.

by W. H. Knaicutt M. D. Physical Director

Sunday Afternoon Nov 3

3 o'clock

This will be a plain talk on a vital question to men by a man who knows

Johnston's Orchestra

Young Men's Christian Association

Prospect Ave and East Ninth St.

The design on the left is a part of window cards and smaller cards which are distributed broadcast each week. A mere glance is enough to remind the passer-by of the "Sunday Club." This Sunday club, by the way, is worthy of unique advertising. It begins at 3 o'clock in the main auditorium of the association with a meeting for men at which there is plenty of special music, vocal and instrumental, and an address on some pertinent subject by a well-known speaker. Following the mass meeting there is an informal reception and program of vocal and instrumental numbers in the lobby. The consummation of the afternoon's work is the distribution of the men into classes or groups in various rooms under skilled teachers where they study religious and moral questions for half or three quarters of an hour. The objective point is the class room—and the first step is liberal advertising.

Dr. Burrell's Advertising Cards

Good use of advertising cards is made by the Marble Collegiate Church, of New York, of which Rev. David J. Burrell, D. D., LL. D., is pastor:

One of these—a circle of cardboard, brightly printed in red and green—is for the purpose of hanging in hotel elevators. In addition, the church places its calendars in fifty hotels. Another card is to be attached to the hat-stands in the halls of boarding houses. This card prints the names of the pieces of music that will be rendered at morning and evening services. Both of these cards are changed from week to week.

Still another is a neat card of invitation handed to the hotel guests of the neighborhood. This card makes special mention of the church's "pastor for strangers," Rev. John S. Allen, D. D. Dr. Allen meets strangers in the vestibule before and after the service. Acquaintance cards are given them, which they fill out with their name, city address, and home address.

"Four Ministerial Arts"

A writer in the Central Christian *Advocate* says the "Four Ministerial Arts" are Expre-

sion, Compression, Impression and Suppression. They are certainly worth studying. Here are some of the more pertinent suggestions: "He must seek out right words, pictorial words, words that are half fables; must frame sentences on the principles that wide experience has approved; must put his thought before the people clearly, pungently, forcefully, so that the people cannot misunderstand and escape its power." "It is easy to be short if one does not attempt to say too much, or perchance does not have much to say. Many a sermon would be better for being boiled down considerably, especially in the earlier part, where the preacher, especially if he is an extemporizer, is apt to take his ease as though he had all day before him and wakes up when the time has gone to find that he must condense the close altogether too much."

"Ordinary people are not sufficiently agile intellectually, to take in thought which is thrown at them in great nuggets. The gold has to be beaten out somewhat thin to be appreciated and utilized. In other words, there must be repetition and illustration, in order to make impression." "He must trim his sermons, as the gardeners do their vines, cutting off superfluous wood in the interests of fruit. This process is somewhat painful in the case of the minister, but he must harden his heart and deny himself. After putting in all that can be put in, he must leave out all that can be left out—that is, without injury to the clear line of thought and to the effect which is sought; the story which can be spared, the poem which does not immediately bear upon the theme, the fine sentences which only show his rhetorical elegance."

Correspondence Course in Church Methods

In the October EXPOSITOR we gave a general description of the plan by which Rev. Charles Stelzle hopes to aid ministers who are anxious to take a post graduate course in practical church methods by correspondence. We now give the details of the plan, and commend it to pastors generally. It ought to be of considerable value, in view of the utter lack of such training in most of our schools of theology. If you wish to write Mr. Stelzle, address him at New York City, Board of Home Missions of the Presbyterian Church.

The theoretical aspects of church work will be reduced to a minimum and the teaching will be so arranged that the minister may put his study into immediate effect in his own local field.

The course is intended to cover a period of six months, but as each student must be dealt with individually it may, if necessary, cover a longer period of time. In order to cover the expense of correspondence, literature, postage, etc., a charge of \$5 for the course will be made.

OUTLINE OF THE COURSE OF STUDY.

Study of Local Field.—This will consist of a close analysis of conditions in the local church; the equipment of the church for practical work; the social, economic and physical

conditions in the community; the organizations at work in the church; a study of the success and failure of methods employed; the study of problem questions in the community, and suggestions for a complete study of the moral and religious aspects of the city's life.

Methods of Social and Economic Reform.—The philosophy of the labor movement will be considered, including socialism, trades unionism, anarchism, etc.; methods of industrial peace, in which suggestions will be given as to how ministers may assist in bringing it about; civic improvement; social centers for the people—the study of lodges, social clubs, the saloon, municipal centers and social settlements.

Institutional Church.—The necessity for institutional church work; the principles upon which such work should be done; how to conduct an institutional church with limited finances; general methods of institutional church work; how social effort is rewarded.

Evangelism for Workingmen.—Methods of conducting shop meetings; out-of-door preaching; tent meetings; men's meetings.

The Use of Literature.—The value of literature in church work; how to get results with leaflets; how to write for the press.

How to Advertise the Church.—The psychology of advertising; the principles of advertising; the construction of advertising; the methods of advertising; advertising mediums; the use of type.

In connection with most of these studies it is expected that the student will submit for criticism the result of the work which will be suggested.

A "Follow Up" System

Business men who succeed always employ a "follow up" system in getting business. They do not admit failure if they do not get their man the first time. They go after him twice, three times—a dozen times if need be, each time finding a little different line of approach. Rev. Dwight S. Baylery, of Snohomis, Wash., says each church ought to have a follow up committee:

"Let it be composed of your most alert, most widely acquainted members, some younger and some older. The pastor is frequently unable even to speak to all the strangers in church; rarely does he find opportunity to learn much about a stranger or to jot down the name and address. This is the work which the committee should do. In many cases some member of the committee will already know the stranger. At all events, it will be beneficial both to strangers and to the committee members if at the close of service the latter seek out the former, greet them and secure their names and addresses. At the close of the evening service the committee will meet the pastor, and each will give him, not verbally, but in writing, the names and addresses of all strangers they have met or seen in church during the day. Thus the busy pastor will be supplied with the necessary data so that he can, by call or note or messenger, utilize the advantages of the 'follow up' system."

New Course of Bible Study for Men

A course of Bible study which promises to be of considerable value to pastors in enlisting men in the study of religious and moral questions has been prepared by the American Institute of Sacred Literature, Hyde Park, Chicago, Ill. It is based on the Social and Ethical Teaching of Jesus, and deals with problems of practical every day interest. Some of the topics are as follows:

"How far has the attitude of faith in God, exhibited by such religious communities as the Puritans, Quakers, etc., had a part in shaping the life of our country? An inquiry into the relation of the working classes to the church and the church's responsibility to the working classes. What are the divorce laws of your state? What moral questions are involved in thrift, the habit of saving? What is the responsibility of the state to ex-convicts? How far does the state undertake to regulate the morals of its citizens?"

Chicago Laymen Manage a Winter Tent Meeting

A noteworthy revival campaign is under way in Chicago. It is noteworthy because it is being conducted in a double roofed steam heated tent on the northwest side of the city, and that the management is entirely in the hands of the lay forces of the city. The Hon. H. B. F. MacFarlane, commissioner of the district of Columbia, may well exclaim, "the layman is coming to his own." For three years the men's clubs and brotherhoods of Chicago have been slowly maturing strength and fostering enthusiasm until some kind of aggressive campaign became the inevitable expression of these latent forces. Last winter they managed Gipsy Smith. This year Dr. Torrey is the leader. There is a hint of a new departure here which may lead to a complete readjustment of church management in all of its departments.

Dr. Goodell's "Old Folks' Day"

Rev. Charles L. Goodell, D. D., pastor of Calvary Methodist Episcopal Church, New York, N. Y., sets apart one Sunday a year on which he preaches a special sermon for the older members of his congregation. The *Examiner*, of New York, thus describes the last occasion of this kind, which was held in October:

"Automobiles and stages were sent everywhere to gather in those who were unable to walk to the service. Calvary Church seats 2,250, and the entire congregation last Sunday was about 2,000. In this great assembly there were many hoary heads. Dr. Goodell's text was Ps. 103: 4, 5. As he rose to speak he said he felt that he was a 'court preacher,' as he was preaching to 'crowned heads,' quoting Prov. 16: 31, 'The hoary head is a crown of glory.' There was not a doleful word spoken. From lives crowned with many blessings they would soon go to receive crowns of glory. As the entire congregation, standing, sang, 'My heavenly home is bright and fair,' with the

chorus, 'We're going home to die no more,' heaven seemed very near indeed. The Recessional—sixty-seven children robed in white, forming in the gallery and marching down the stairs and in front of the chancel, the chorus choir marching from the pulpit platform into an adjacent room, the congregation rising to their feet, all singing the beautiful words, 'O mother dear, Jerusalem'—presented a scene more impressive than is common in a Christian Church. When the last notes had died away in the adjacent room, the pastor pronounced the benediction."

All the Church in the Bible School

Rev. W. C. Bower, pastor of the Central Church of Christ, North Tonowanda, N. Y., has succeeded in getting every member of his church into the Sunday school and "as many more." The great impelling cause of this pastor's success is the general campaign that is "on" in his denomination to increase the Sunday school attendance and develop new teachers. How he carried out the plan in his own parish is well told in his own words:

"We had an excellent occasion to take the matter up and urge it upon our membership. Our school was just entering on a contest for attendance with a school of another city. The sympathetic attention of the entire membership was turned toward the school. That was our opportunity. The situation furnished the 'psychological moment.'"

"The first step was to organize a Home Department. This we did not have up to that time. There were a few who were too aged to attend the regular sessions with any regularity. There were a few invalids; some had infants, and several of our men have to work at the blast furnace at the hour of the school. It

was impossible for all to attend the regular session.

The next step was to canvass the membership personally. This canvass was made by the superintendent of the Home Department and the pastor. The plan was laid before every member of the church and explained. The motives presented were the dignity of the Bible School as that department of the church devoted to the study of the Scriptures, the need of some definite plan of Bible study in private and in the home, the unifying of the thought of the entire church upon one line of Bible study, the Centennial Aim and the worthiness of succeeding in what we as a Church had set out to accomplish. The two departments of the school were presented for the choice of each one, and with few exceptions those who were able to attend chose the regular afternoon session, those not able, the Home Department. The people were so interested in the plan and willing to co-operate that practically no opposition was encountered. In fact we were surprised at the readiness of the people. Shortly after the contest was over we were able to announce that every member of the church was a member of the Bible school, and as many more.

The Fifth Avenue Presbyterian Church, New York, N. Y., is to break away from the extreme conservatism that has marked it for so many years. One of the assistant clergymen will devote his entire time to the guests of the hotels in the neighborhood of the church. Another new move is to have the doors of the church open daily with a clergyman in charge to receive the people who may care to enter. The question of establishing permanent offices in the rear of the church is also under consideration.

SAMPLES OF PRINTED MATTER.

Death.
(Nov. 6)

The Judgment.
(Dec. 13)

The Rev. George Edwin Talmage
will preach about the

Four Last Things,

Sunday evening at the
Second Reformed Church of Bethlehem.

(Nov. 20)
Bell.

(Dec. 27)
Deaven.

Men of the Hour

You are cordially invited to hear a series of Sunday evening sermons at the Presbyterian Church on **APPLIED CHRISTIANITY** as it is being illustrated by the following men:

October 6—THEODORE ROOSEVELT

Should the President Preach?

October 13—JUDGE SAMUEL R. ARTMAN

Is the Licensed Saloon an Outlaw?

October 20—HON. BEN. B. LINDSAY

Has too much attention been given to the Boy?

October 27—GOV. CHARLES E. HUGHES

Can a Christian be a Politician?

A good chorus choir under the direction of Prof. J. S. Taylor will furnish specially prepared music for each service.

J. W. LAUGHLIN, Pastor.

THE last four weeks of our revival meetings have shown that girls have a large part in making our town better. We girls have planned for a meeting for girls only on next Sunday afternoon at our church, corner Fourth and Arizona. A number of girls will take part. The music will be a special feature. We put the hour at three o'clock. This note is to tell you that we want you there.

Philathea
J. M. G.

HOMILETIC DEPARTMENT

BY REV. G. B. F. HALLOCK, D. D.

BEST OF RECENT SERMONS

W. L. WATKINSON, J. C. ROBINSON, C. CAMPBELL MORGAN, C. H. KILMER, CHARLES C. ALBERTSON,
WILTON MERLE SMITH

The First Christmas Carol

REV. W. L. WATKINSON, D. D., LONDON, ENGLAND.

Text: "And there were shepherds in the same country abiding in the field, and keeping watch over their flock by night," etc. Luke 2: 8-15.

Here is the most astonishing narrative in universal literature, and yet one that has a great deal to say for itself.

I. Note the Singers. "And the angel of the Lord stood by them." The chief singer opened the great song, "and suddenly there was with the angel a great multitude of the heavenly host." Glorious choristers of the cathedral that God built, and not man. The reality of the appearance of the celestial visitors is in evidence. The historical validity of this narrative has by some been questioned; they dismiss it as "one of the fairy tales of God." The shepherds never heard the music, never saw the angels; the whole story is the product of credulous souls and a superstitious age: But one thing is clear; the song is real enough; it is here in black and white. And what a song it is! It is not like the ditties shepherds pipe on reeds, not like the music of earth at all. It is the grandest song the world ever heard; more than Homeric, more than Miltonic; it is a seraph's song, not a shepherd's, not a seer's. The loftiest prophecy utters itself in the loftiest poetry, it has thrilled men through centuries, it is this day realizing itself in all the world. The song is unearthly, it is real, it is true, and so are the brilliant singers real, who startle the midnight by their music. Did Shakespeare write dramas which have hitherto borne his name? All know that if he is de-throned we must find another Shakespeare, for the dramas abide in all their marvelousness and must be accounted for. So the vast music of our text requires real musicians, harpers of God, singers of eternity.

The significance of the appearance of the celestial minstrels is great. They declare the brotherhood of all, being the brotherhood of the worlds. Astronomers have ascertained the identity of the constitution of the worlds which fill the vastness of space; the spectroscope proves that the sun, moon, and stars are fashioned out of identical constituents, the chemistry of the worlds is the same, the vast, bright brotherhood of stars of every magnitude, position, and color, are all of one. Then the astronomer avers that no star dwells apart; a subtle ether fills all space, and binds the most distant worlds together by links stronger than adamant. So revelation assures us that the universe is one in a still grander sense; heaven sympathizes with earth, angels with men. The universe is not only made one by ethers, but by sympathies; seraphs are interested in shepherds, the highest stoops to the lowest, the

strong help the weak, the pure rejoice in the salvation of the lost.

II. Observe the Song.

1. "There is born to you a Saviour." "And the glory of the Lord shone round about them; and they were sore afraid." In one respect that fear evidenced the shepherd's greatness. Their flocks and herds were not afraid; they went on grazing peacefully enough; angelic shapes and songs did not disturb or alarm them, but the essential greatness of the poor shepherd slaves was revealed when they trembled, hid their face, and fell to the ground. It is only man who has vast fears, who knows the spiritual and infinite, and his vague, prostrating terror in the presence of the unknown is at once a sign and gauge of his grandeur. But there is also a sad side to the being "sore afraid." A guilty conscience is at the bottom of our terror as it is the secret of all our misery and misgiving. We need a Saviour, one who will strike at the root of our woe, and plant in our heart the principle of righteousness, so giving peace. Christ is that Saviour. Sin cursed the race, and filled the world with shame, fear, wretchedness, and despair, until in the fullness of the time the Saviour appeared, to purge the evil leaven and pour into the veins of the race a new life, rich in power, health, and blessing.

2. A Divine Saviour. "Which is Christ the Lord." "A babe wrapped in swaddling clothes." What a picture of helplessness! But look at that babe, manger, and clothes in the light of today. Stumble not at the despised acorn; rather consider the mighty oak which springs out of it, filling with spreading branches all the sky. Out of that stable has grown the civilized world. The manger was more than all thrones, the swaddling clothes more imperial than purple raiment, the babe was verily the King of kings and Lord of Lords. The humble birth-place witnessed the origin of the force which destroyed the religions of the old world, and of the moment which has created a new earth. It is not difficult now to believe in the divinity of the wonderful Child. How can we do anything else! Blessed are all they who trust in him.

3. A universal Saviour. "Good tidings of great joy, which shall be to all people." It has been said, "A nation is not made by men, but by man," and history supplies many illustrations of the truth of the saying. An individual arises out of an obscure and unorganized people, and by his extraordinary power and prowess welds feeble, scattered tribes into a great, conquering empire. A solitary genius creates nations, makes history for ages. One man, like Alexander or Napoleon, changes the map of the world; another, like Caxton, the intellectual character of the world; another, like Newton or Darwin, the science of the world; another, like Watt or Stephenson,

the industrial aspects of the world; so once appeared One who touched and transformed the moral thought and life of the world: "On earth peace." Not in Judea merely, or Greece, or Rome, but everywhere. The Saviour of the world! The unity of the universe shattered by sin is restored by Christ.

III. Mark the chorus of the song. "Glory to God in the highest." The angels start there, and we must. We reach the perfection of the creature only through the glory of the Creator. The incarnation was the revelation of the glory of God—the glory of his holiness and grace. "And on earth peace." The incarnation is the declaration of God's good will to men, of his purpose to give them peace. Renan spoke thus in a speech delivered by him at the grave of Edmund About: "To tell the truth, I doubt whether the temple of my dreams is not the cemetery. Peace, which elsewhere is but a chimera, here only becomes a reality. Soon, I believe, we shall say with the preacher, 'Happy are the dead.'" But in the light of the great song of the Nativity we can have no sympathy with despairing words. The cemetery is not the temple of our dreams; peace is not a chimera among the living, a reality only among the dead. "Happy are the dead." Yes, indeed, if they die in the Lord; but happy, too, are the living who live in the Lord, for he shall satisfy them with peace. The realization of our dreams is not in the cemetery, but in the Saviour. He gives to the individual believer the peace of God, and the day draws nigh when he shall bestow that peace upon the world. "Fear not." This is the word for Christmas morning. The day is one of supreme gladness. Christianity came in with a song. The song of the Nativity is the song of songs, for it has given birth to a world of singing. There is not much today where he is unknown; but where he is loved and served, joy and gladness obtain, and sorrow and sighing flee away. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—*W. L. Watkinson.*

The First Christmas Service

REV. J. C. ROBINSON.

Text. Luke 2: 8-17.

The Place: The first Christmas service was not held in temple or synagogue, but out of doors; not under the glowing sun, but beneath the silent stars.

The Time: Although it was night, yet it was not dark, for a great light—"the glory of the Lord"—shone all around and lighted the place of the assembly.

The Congregation: The congregation was small, but there was no vacant place. So far as we know, it was composed wholly of men, not of the rich and great, but of the poor and lowly. They were shepherds "abiding in the field, keeping watch over their flocks by night." They were not gathered for worship, but for a round of common duty; but being faithful, were accounted worthy of the highest privilege and richest blessing.

The Preacher: The preacher came from "the land that is very far off," from "the better country," and was a notable one, even "the angel of the Lord." Nothing is said of his

personal appearance or dress, and we are not told whether he stood before them, or about them in the air. But what is vastly better, we are told what he said.

The Sermon: The sermon is short, but every word is full of meaning. It has three parts.

Part I. In the first, the preacher puts his hearers at ease, arouses their interest and suggests a duty.

He puts them at ease by saying: "Fear not;" excites their interest with, "Behold, I bring you good tidings of great joy;" and suggests the duty of publishing the "good tidings" by the words, "Which shall be to all people."

Part II. The second part contains the great throbbing heart of the angel's sermon. It is warm with heavenly love and instinct with heavenly life. Here it is: "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." It is as if he had said: "The long line of prophecy is fulfilled; that for which ears have listened and hearts have hungered is now come to pass; the City of David has at last received her King; the Christ is born; God is manifest in the flesh: Emmanuel." He is born "this day," not yesterday, for God's love for man is so great that he cannot withhold the "good tidings of great joy" for a single day. And lest in their humility the shepherds might think that the "good tidings" were not for them, the preacher made it personal. "Unto you"—shepherds—"is born this day—a Saviour."

Part III. The third part is by way of confirmation and assurance. The shepherds need not rely wholly on the preacher's declaration, for somewhere in the City of David, the babe, wrapped in swaddling clothes, was lying in a manger, and they could go and see for themselves.

Worship in Music: The sermon is preached, but the first Christmas service is not yet ended. There has been preaching of the highest sort, but as yet not one note of song.

The Chorus Choir: The chorus choir now comes into view—"a multitude of the heavenly host"—and joins with the preacher in making earth resound and heaven's high arches ring with sweetest melody. It is pre-eminently a song of praise to God, a burst of melody,—spontaneous, glad and free. It comes from sanctified hearts, devoted to God and in sympathy with men. The heavenly voices unite and blend; the volume swells; it reaches up to heaven; it fills all the earth. Rejoice, O heavens! be glad, O earth! for angels are hymning redemption's song.

Listen to its exalted strains:

The Song: "Glory to God in the highest, and on earth peace, good will toward men."

The first Note: The first note of this hymn of the ages is struck in heaven. "Glory to God" for the gift of his love, and "glory to God" accruing to Jesus Christ—world without end.

Second Note: The second—if a lower note—is very sweet to mortal ears: "On earth peace, good will toward men." It is heaven's blessing on the visit of the Dayspring; it is a prophecy of earth reconciled to heaven, and a promise that men shall dwell together in unity.

The song is brief, but it reaches up and touches the heart of God; it reaches down and touches the hearts of men, and causes them to throb with

A Common Joy: The Redeemer is come.

The sermon is preached, the song is sung, and the heavenly visitants have gone away. But is the first Christmas service ended? Not yet; no, not yet. A sermon is never ended,—at least, not until its truth has been received and wrought into life. A song is not ended until the hope it has kindled becomes fruition. Often it is immortal.

The Leaven of the Truth: After the sermon and the song a sacred stillness enfolds the waiting congregation. The truth begins to work in the hearers' hearts. At length there is a stir, and—as by a common impulse—the shepherds say one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Notice particularly what they said: Not, "You go, and we will watch the flock," but, "Let us go." Not, "Let us wait until tomorrow," but, "Let us now go."

The Story Believed: Observe their faith. The thing they wished to see "is come to pass," and back of the angel's message they see the authority of the Lord. They believed; the truth gripped their hearts; they longed to see; they came with haste; they found the Babe, they saw the new-born King, the Christ of God, the Saviour of the world. How long they looked and adored we are not told.

The Story Told: But we are told that "when they had seen, they made known abroad the saying which was told them concerning this Child."

The "good tidings" were indeed "great joy" when shared with souls that were burdened with sin and weary with waiting for the promised Saviour.

The Service Ended: Now the record of the first Christmas service is ended, but the sermon and the song go on forever.

Our Hearing: We hear the angel's sermon; listen to the song of the heavenly choir, and see how the shepherds applied the truth of both.

Our Telling: Now it remains for us to follow their example, make haste to see the Christ as the King of our hearts and the Lord of our lives, and to publish abroad what a Saviour we have found.

Come: Come now! let us take the truth of the first Christmas service to our hearts: unto us "is born . . . a Saviour, which is Christ the Lord."

Worship: "O come, let us worship and bow down: let us kneel before the Lord our Maker."

Speak: Now that our hearts are thrilling and our voices jubilant, let us tell the story so that men shall hear and Christ be born within, their hope of glory.—*J. C. Robinson.*

The Love of God in Christ

REV. G. CAMPBELL MORGAN, D. D., LONDON,
ENGLAND.

Text: "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5: 8.

I ask you to notice in the first place the persons involved in the statement, God and sinners. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." And then, in the second place, I shall ask you to look most reverently and quietly at the great fact declared, "Christ died for us," and I shall conclude with some few words concerning the truth deduced from the fact by the apostle, "God commendeth his love."

I. Now this whole statement, beloved, becomes startling and amazing proportionately as we think of the persons involved. God. How may I this morning speak reverently of God? The more we hear of discoveries in the realm of science,—of radium, for instance,—the deeper is our conviction of the old fact, "God is awful;" the keener our realization that we cannot comprehend him, and that it is absolutely impossible to think God! How, then, shall I speak of him, for it is of him this great word is declared,—"GOD commendeth his love toward us." We had better come to the safe ground of love and fellowship, and attempt to comprehend the things of God for our good; or, better, listen again to the words of revelation with only the one thought of getting behind all the phenomena of his might to the infinite fact of his being. And there come to us this morning the simple words in the writings of John. "God is love," "God is light," "God is life." We are not here to discuss these things, but to put them into relationship to our text, "God," as life, as light, as love, "commendeth his love toward us, in that, while we were yet sinners, Christ died for us." With that vision of the infinite light upon our souls I turn to the other end of my text, and I find this word "sinners."

My brother, my sister, I am not referring to or discussing the question of how men became sinners. I take this common consciousness of humanity which is a dual consciousness; a consciousness, first, of relationship to God in the essential facts of being; and a consciousness, secondly, of distance from God in character and in conduct. A relationship to God in all the facts of being is the consciousness of human life. We are kin with God by creation. There is a sense in which in the very being of God there is what we call, for lack of another term, humanity, and there is a sense in which in the very being of man there is something of the divine. In all those essentials we are like God as to intelligence, as to power, as to dominion. Man is in the divine image. Ah, but, brethren, his intelligence is a clouded intelligence, his capacity is a paralyzed capacity; his dominion is a shattered, ruined and wrecked dominion, and there is in the deep consciousness of the human in man honestly standing in the presence of essential holiness and essential truth the profound conviction that man is himself untrue to the Godlike.

But now hear me. Grant me the essential holiness of God and the fact of human sin according to man's highest ideal, and I want to say this: According to man's highest ideal, according to the highest standards of the thing that is right and noble and true, God cannot love the sinner. The measure in which there

is purity in your life is the measure in which you hate impurity. The measure in which you have come to see anything of right is the measure in which you have turned your back on the thing that is wrong, and the one thing that a pure society can never do is tolerate the impure and the unholy thing; and the deepest conviction of the man's highest nature, or, if his nature be in any sense as high as his ideal, his conception of the thing that is right makes him feel immediately that he is in the realm of right thinking, at war with every thing that is impure, ignoble and unholy. And when I leave on one side the fact of holiness and of its experience, and when I think of my own heart with its impurity and selfishness and lack of rectitude, of its dire and disastrous and dismal failure, then I say, Is it possible that God can love me? I take up my text and this statement, "God"—infinite in holiness, absolute in truth—"commendeth his love toward us, in that, while we were yet sinners"—untrue, unholy, insulting his holiness and truth in our thinking and speaking and acting and in the very fibre of our nature—"Christ died for us."

II. Now let us be careful to notice what the apostle declares here. He does not declare that by his dying Jesus constrained God to love. He does declare that by his dying God demonstrated his love; and by demonstrating his love in the mystery of that dying, love was seen working towards the one sole purpose of putting away the thing in us that excluded us from himself. What, then, is the proof of the love of God? I ask you to look at this sentence, "Christ died for me."

I take the first of these words for a moment, Christ. And I would utter the solemn warning that you carefully refuse to be lured by the tendency of the present day to deviate at any point from thinking that Christ is God and God is Christ. I pray that when we approach a word like this we may come to it recognizing its awful height, depth, length, and breadth of infinite significance. Who was the Christ? If, when you use the word Christ, you think of Jesus, Son of Mary, Carpenter of Nazareth, very man of men; if there be no more in your use of the word Christ, then you neither understand him, nor can you understand the appeal of this text to your heart. But if you remember that wherever you read of the Christ you are using a title for the Person that indicates Him as anointed to a certain work, as a title that reveals him as God manifested in the flesh, mediating in mystery on behalf of man; when you understand that the word Christ stands in this relationship and everywhere for the God-man, God in the flesh, then I know perfectly well that you stand in the presence of something that defies your explanation and gives you to see that in the mystery of that rough and rugged cross of long ago there was the unveiling, so far as man's eyes are able to behold, of something no person has been able to explain. "God was in Christ reconciling the world unto himself," as much in the hour of the cross as in any hour of sorrow which is written for us in the New Testament of truth, "God was in Christ."

And at once the next word becomes full of infinite significance. Christ "Died." Now, what is "died"? Again I repeat that if you stand there in the presence of that cross of Jesus and will reverently and solemnly and with a heart broken by purely human emotion, watch until the Man of Nazareth, tender, and beautiful, and strong, and sweet, and lovely has passed away (using our expression); if you wait until you see him die, as you have seen your loved ones die, and you say, "That is what is meant by dying," you have not seen anything in the heart of this mystery.

III. And what does the death of Jesus prove? The simple assertion of my text to which I come back: His death proves God's Love. My brethren, it seems to me there is no other explanation of that death possible. You tell me that the death of Jesus is the evidence of the righteousness of God. I tell you, Yes; but, No, not finally. You tell me that the death of Christ is the revelation of the wisdom of God. I say, Yes; but, No, not ultimately. I say to you this morning out of my heart's deepest conviction that God might have been vindicated with an exhibition of the mystery of death. He who had made might have unmade. He might have taken me and cast me away to nothingness had it so pleased him, and so have cleansed the source of the blotting and corruption of my being. What, then, is the deepest truth revealed in the Christ? The Scripture describes his holiness and his righteousness and it reveals his power. But it does something infinitely more. It reveals his love. In the cross of Jesus I hear God saying concerning man what he said through the mouth of one of his ancient prophets concerning his people, "O Ephraim, how can I give thee up?" And when I stand in the presence of the cross of Christ, I know that love is the master passion of the heart of God. It cannot be exercised at the cost of holiness. Therefore it cannot operate while righteousness is insulted. But it must operate. Love must find a way to act. Therefore, finally and supremely, the cross. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

And now, my brethren, shall we not bring ourselves in lowliness to that cross? What appeal does the cross make to you and to me? It makes its appeal to all sorts and conditions; to every attitude of which the mind of man is capable. Somebody questions the love of God. The cross is the answer. Someone here is afraid in the light of his holiness. The cross is the answer. Somebody else trembles because of past sin and guilt. The cross is the answer. Yet someone else is afraid because of present paralysis and incapacity. The cross is the answer. For the life laid down in the mystery of death was taken again in the glory of the resurrection. And so I stand in the presence of the Lord who, notwithstanding all my sin, loved me, and so loved me as not to excuse my sin or treat it as if it mattered not, but so loved me as, in the mystery of his own being, of love in Christ, the Son of his love, to make atonement, to die for me.—*Record of Christian Work.*

High Heaven Robbery

BY REV. C. H. KILMER, MECKLENBURG, N. Y.

Text: "Will a man rob God?" Mal. 3: 8.

Men who would not harbor the thought of robbing a fellowman, rob God. Not only in tithes and offerings, but they rob him of glory, which is worse than the plundering of the highwayman on the public road, worse from the character of the plunder and the one who is robbed. More common sense is shown in the graceful submission of the highwayman when the handcuffs are snapped on his wrists, than in the highheaven robber who seldom if ever admits that he is caught—even after the clamps of conviction are fastened on him.

I. They are the rejectors of the supernatural, to which the latter part of the above paragraph particularly applies. They have the folly to claim that they will not accept anything they cannot understand. To be consistent this kind of a skeptic ought to refuse a fresh egg or a glass of pure sweet milk for he cannot understand the wonderful process of converting the food which the hen and the cow takes, into these products. He would say that it was nature. It is nature, and there are to us thousands of profound mysteries in it which are plain in the kingdom just above—the supernatural—as the building of a house to a carpenter of materials in the kingdoms below him.

This kind of highheaven robbery is just as unreasonable, illogical, untenable and nonsensical, as for a turnip in the vegetable kingdom if endowed with the power of speech to deny the flight of an eagle because it does not understand things in the kingdom above it.

From God's viewpoint, a wall of waters in the Red Sea on the right and left of the passage of the Israelites through it, is just as simple as the walls of a Quebec ice palace, and God might have the same compassion on one who rejects the Red Sea incident as the Canadian would have for a Central American who derided such a thing as sawing water into blocks, storing it in houses to haul in wagons on summer days to be carried with tongs and deposited by the ice man in the refrigerators of customers to preserve their meats and vegetables.

II. Blind literalism, though implicitly accepting all the miraculous records of Scripture, is highheaven robbery. The long held conception of the creative days adhered to so strenuously and belligerently against science is a notable example. It was underrating the wisdom by which God founded the earth, and the understanding by which he established the heavens.

For one thing, we could not imagine that the instantaneous formation of stratified rocks, some one stratum above another in a straight line; others in waving folds, and in others placing the remains of organic life was for any other purpose than to puzzle the scientist. And to deposit the great mountains of rocks, the vast gold, silver, copper, coal and iron fields at a bound, would be an exhibition of absolute power which in this case would include wisdom. But for example, had Colonel

Roebbling possessed the sheer power to throw his bridge across the East River in a single hour (the celerity of which would bear no comparison to the creation of the universe in six natural days) there certainly would have been the absence of that wisdom and understanding displayed in the drafting, and subsequent materialization, with calculations of the strength of each wire helping to form the massive cables, and all the details of the structural work, with the sustaining power of the whole.

If we had gone into one of Earth's caverns and seen an active illustration of the movement in the creative work in the miniature limestone beds made by the slow process, drop by drop of the water holding carbonate of lime in solution; or when science revealed to us that the waters in the earth are charged with nearly all the known minerals; that gold is present in appreciable quantities in the waters of the ocean where it is associated with silver, we ought to have gotten the idea that it was far more probable that Earth was formed by upheavals and the churning and dripping of surging floods through countless ages.

Moreover there is only one place in the Bible where God says that he created the heavens and earth in six days. In Genesis it is "in the beginning," "in the day," "these are the generations." In the commandments in Exodus where the statement occurs the true reading would be something like this: For as the Lord performed his work of the creation in six of his days and rested at the seventh, so shalt thou do thy work in six of thy days and rest on the seventh.

We possibly might have been excusable on the same ground that a person who had never seen any tree but a little scrub oak would think only of that tree when trees were mentioned. But his ideas would be correspondingly enlarged if he should see some of the giant trees in California; and if we had thought for instance, that light traveling one hundred and eighty thousand miles per second requires forty-eight of earth's years to reach us from the Pole star (a medium example of star distances) we ought to have conceived that God's days may be as much longer than our days as the heavens are higher than the earth. Thus it was that while the heavens were doing their best to declare the glory of God we were robbing him by shouting back denials.

III. Highheaven robbery by retreating behind myths and folk-lore is unworthy of sensible men. It is practically saying that God couldn't make a tree the fruit of which should reveal to two perfect beings the knowledge of a hitherto unknown impulse, if he should choose that such enlightenment through natural eventualities should come through transgression that grace might abound; that while one of our surgeons can remove a bone and close up the flesh thereof, God couldn't take a bone from the man to become a part of the substance of the woman who was to be curiously wrought in the lowest parts of the earth that the twain might become bone of bone and flesh of flesh, if he should choose that as his way of sealing the sacredness of marriage bond; that though he made parrots to talk he

couldn't make a serpent more wise and with the power of speech; that though he set the universe in vast intricacy of revolutions, he couldn't stop the earth for one day if he should choose that way to manifest his glory and favor his people; that Christ would illustrate a real act in his future by a mythical act of Jonah.

The whole of this subject matter rests on the being, words and works of Christ. One broken link in these is a broken chain; neither can we remove a link without repudiating the whole work of redemption.

The controversy between the faith once delivered to the saints and infidelity and skepticism, whether sweet or bitter, is settled by one proposition: Christ is either the life and light of men or we are trusting in an imposition which no language has adjectives strong enough to describe. The thought of this last position perishes ere it rises, yet if they continue this must be the inevitable goal for the penknives—but—

"How firm a foundation ye saints of the Lord, Is laid for your faith in his excellent word."

Attacks from without are now more than outvoiced by the confused noise of warriors of the inner garrison, but when the smoke of the battle lifts above the vanquished, both on the fields of mutiny and siege, the banner of truth, emblazoned with still more heavenly light will float over the battlements of the unharmed Gibraltar of the Christendom.—*C. H. Kilmer.*

Elijah the Reformer

REV. CHARLES C. ALBERTSON, D. D.

Text: "And Elijah said unto Ahab, As the Lord God of Israel liveth, before whom I stand." 1 Kings 17: 1.

The character of Elijah is rugged, majestic, colossal. He is the reformer of his age. The brightest pages of human history tell of lives like his: Joseph in Egypt, Daniel in Babylon, Nehemiah in Jerusalem, John the Baptist in Judea, Chrysostom in Constantinople, Savonarola in Florence, Luther in Germany, Knox in Scotland, Wesley in England. All of these began their work, as Elijah began his, by establishing in the minds of men just conceptions of the character of God. Hear him before Ahab—Ahab, idolater and polytheist,—“As the Lord God of Israel liveth.” Israel's God, the living God, is not in Ahab's pantheon of gods, but Elijah will put him there, will set up his name, and if Ahab can only be made to see what God this is, he will renounce all other gods and cast them out.

I. And this is the first fact in the consciousness of the reformer, personal accountability to God. “As the Lord God of Israel liveth, before whom I stand.” A great American statesman, the greatest orator since Demosthenes, once said, “The greatest thought of which I have any conception is that of my personal responsibility to the Almighty.” There can be no greater thought than this in its bearing upon human conduct. Those who have accomplished most for the race have lived in the atmosphere created by that sense of inalienable accountability. The reflection, “I stand before God,” lays bare the primary impulse of the re-

former, his intense motive and purpose. It explains his courage. Elijah stands before Ahab, but he sees God more plainly than he sees Ahab. Because of this fact it is Ahab standing before Elijah, just as nine centuries later it was not Christ standing before Pilate but Pilate standing before Christ. Pilate was on trial, not Christ. Ahab was on trial, not Elijah. If it seem a small thing to you for Elijah to confront Ahab thus, remember who Ahab was,—“Proudest and fiercest spirit of that old age of tyranny,” cruel, conscienceless, absolute, with a woman at his side as much more ambitious than he, as Lady Macbeth was more ambitious than Macbeth. Few men rise to heights of heroism or holiness without the help of some good woman; few men sell their souls to sin for any price, unprompted by some bad woman. So here are Ahab and Jezebel. Consider them as to their power, their prestige. Then consider who it is that rebukes them, thwarts their designs, defeats their purposes, predicts their downfall: an absolutely unknown man.

II. Elijah appears upon the scene without introduction. No one vouches for him. His lineage is unknown. His parentage is unheralded, and that among a people and in an age that made more of genealogy than modern Philadelphians do. What race is more careful to keep ancestral records than were the Jews? His province and his town are known, but they are not favorable to him. Gilead was a wild and lawless country, much like the feud counties of Kentucky in our day. Unlikely place to produce a prophet. Yet God is fond of such anomalies. Out of the wilderness came the herald of the Christ, and out of Galilee came he whom the love and faith of ages have crowned the King of Saints. Joan of Arc was a peasant girl, yet she drove the English out of France. Martin Luther was a miner's son, yet he lighted a fire in Germany which yet blazes throughout Christendom. Abraham Lincoln was a child of bitter poverty, yet he was the man of destiny to the Union. Many a precious pearl is hidden in an unlovely shell, and many a white flower springs from the blackest earth. When God has a great work to do, a work which only a great man can do, it is his way to take a man out of obscurity and solitude. He vouches for his man. He assumes that man's paternity. The supernatural is that man's credential.

When Charles Stuart asked the officer who came to arrest him, “Where is your warrant?” the officer pointed through the window to the street, in which stood regiments of soldiers. “There is my warrant, sir.” Charles looked and saw, and said, “It is writ large.” Ahab did not challenge Elijah; he saw the warrant “writ large.” Some men need no badge of their authority. Jesus needed none. When he drove the mercenaries from the temple no man dared ask him for his warrant. Sidney Smith said of a certain member of Parliament, “The Ten Commandments are written on his face.” He was the very embodiment of righteousness. Elijah was such a man,—shaggy, uncouth, clad in coarse raiment, about his shoulders a mantle of camel's skin, yet was his face radiant from fellowship with God, yet were his eyes

bright with unveiled vision of the truth. Is he not what some historian called Napoleon,—“grand, gloomy, and peculiar?” Grand, always grand, absolutely dignified. No mountebank. More kindly than the king himself. Gloomy, once plunged into abysmal melancholy by temporary eclipse of faith, once despondent, to prove that he was a man of like passions with us. Peculiar in that good sense in which the apostle speaks of Christians as “a royal priesthood, a peculiar people.”

III. If we lack anything to make us spiritual it is this,—the clear apprehension of God as the most indubitable reality. We need not so much the sense of sin as the sense of God. All the other facts of life will take their proper places when we grasp this in its relations. Amiel had hold of this fact—Amiel, that quiet, lonely, lovely Swiss professor at Geneva, whose journal Mrs. Humphrey Ward has translated for us—when he said, “What I desire is the sum of all desires, and what I seek to know is the sum of all knowledge. Always the Complete, the Absolute, the Infinite, *terres atque rotundum*. . . . There is no repose for the mind except in the Absolute; for feeling except in the Infinite; for the soul except in the Divine; nothing finite is true, is interesting, is worthy to fix my attention. . . . Religion for me is to live and die in God, in complete abandonment to the holy Will, which is at the root of nature and destiny.”

IV. Notice also Elijah's sweet humility. He claims no power of his own, arrogates no credit to himself. He organizes no triumphal procession. He covets neither garland nor crown. He is simply God's servant, God's messenger, and in the hour of his greatest victory, on Mount Carmel, he retires into the shadow, that it may be all the more apparent that the excellency of the power is of God and not of man. He asks no recognition for himself. He builds no palace, makes provision for no perpetuation of his office. If he looks for a successor, it is not to Gilead among his kinsmen, but to the school of the prophets, to Elisha, who seems most fit to be the people's leader and God's mouth-piece.

V. Beautiful is the reformer's tenderness. Beneath that rough exterior is a heart of melting sympathy. He ministers to the distress of a poor widow. He restores to the arms of his mother a dead son. He cleaves with fatherly solicitude to Elisha. Standing upon the rim of Jordan, waiting for the chariot that is to take him home, he says to Elisha, “Ask what I shall do for thee before I am taken away.” It is not strange Elisha thought of him as his father. Elijah was the father of the best part of Elisha. And now the prophet ascends to God. He yields to the gravitation of that world with which, by contemplation, he is familiar, that world where are his treasures, and time and sense are for him no more.

Nine hundred years pass. Christ has come. It is on Tabor or Hermon. Christ is transfigured. There are with him two men once of earth, Moses and Elijah. They have a part in the fulfillment of redemption's plan. They are there to witness that the testimony of prophecy is the Spirit of Jesus. They were Christians before Christ. But in Christ we who are saved

under grace, and they who were saved under the law, meet in the fellowship of saints, in the love of “the Lord's appearing.”—C. C. Albertson.

Character, Cleansing and Power

REV. WILTON MERLE SMITH, D. D., NEW YORK.

I shall speak to you today about three different subjects,—character, cleansing, and power.

I. Character. Emerson says, “What you are speaks so loud I cannot hear what you say.” He meant that a man's real self always reveals itself no matter what his protestations or professions are. No one can hide his real character. It will reveal itself in unconscious ways and in unconscious moments.

I think if you should look back over your own lives, you would find that the men who have influenced you the most have done it all unconsciously. Do you remember in the early days of boyhood the first heart that gave you a knowledge of evil in the world? A curse upon that influence that opened our eyes to the evil so early! And then a little later in life you saw a noble heart standing for righteousness; and although that heart never realized the influence that it cast over you, you know that you owe something of the nobility of life you have today to the silent, all-persuasive power of that one character.

Nothing interests me more in electrical science than the subject of induced currents. Suppose you run two wires near each other and send over the one a strong electric current. There will be induced in the wire that hangs nearest, not touching it, a current of the same kind, although weaker in its nature. The same thing is happening every day in character. The other day as you stood before that friend of yours whom you recognized to be unusually selfish, you instantly had to fight the same temptation in your own breast. The reason was that the strong current of selfishness with which that life was endowed induced a weak reproduction of itself in your own heart. There is no soul that does not feel the induced current of baseness when standing before that which is ignoble, and there is no soul, on the other hand, that does not feel aspirations towards better things when standing before that which is high and noble. “If thou knewest,” exclaims Richter, “how every black thought of thine or every glorious one took root outside of thee, and for half a century, infinitely more than that, pushed and bored its healing or poisonous roots, oh, how piously wouldst thou choose and think.” “What you are speaks so loud I cannot hear what you say.”

Very well, then, what are we? That is the question.

I went into a store one day to buy a beautiful gem. I had already selected one that seemed to me faultless in brilliancy, when the man said to me, “Here is another that is just as brilliant, and is more than half again as large.” “What is the matter with it?” I said. He said: “There is a little microscopic flaw on the under side of it. No one will ever see it or know it.” I rejected with a thousand-fold indignation the thought that I should give a

gem with a flaw in it to one to whom I had given my heart. And yet, my friends, the thing that you and I bring to the Master in our low-plane Christian life is ever the gem with the flaw. There is nothing that convicts my own life so strongly as just that Scripture, "Is it nothing that ye bring the lame and the halt and the blind to sacrifice?" I want that these Scriptures should show us just where we stand before the Lord.

And yet, after all, it is not any single category of sins that can reveal to us our own wretchedness and baseness in God's sight. Mr. Meyer said that when he went to call once on a woman in his parish, the laundry was hanging out on the line, and he remarked how spotless and stainlessly white the clothes were. He said: "I went in and spent a half hour, and when I came out the ground was covered with a light fall of snow, and against it the laundry, which had seemed to me so white before, looked positively yellow. I said to the woman, 'The clothes do not look so white now,' and she said: 'No, but what can stand against God Almighty's whiteness?'" Let us put our own lives today against the whiteness of our Saviour's life, and then there will come to us the consciousness that our own lives are covered with sin, that we are living on planes of Christian experience low down and utterly unworthy of the Christ, and we will bow low in conscious sin and shame at his feet.

II. I go on now to speak of the cleansing that is possible by Jesus Christ. "The blood of Jesus Christ, his Son, cleanseth us from all sin." I would that there might come into our hearts a great longing for cleansing. That picture of Bunyan's pilgrim as he ascended the hill and stood before the cross and that great burden bundle of sin rolled off his shoulders, is a true picture of Christian experience. It is in the Crucified One, and in him only, that we lose the sense of our own sin; for I read in Rom. 8, "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Killed sin in the flesh, that is what it means; and you and I, if we stand before the cross today, claiming all that took place on that cross as our own, will find our cleansing from sin. Later on in the same epistle I read, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." That is what I want and that is what you want, dear friends, that the body of sin may be destroyed.

Now, as we pause right before the picture of Jesus dying for our sins, God grant that you and I may have the faith to be united with him in crucifixion that the body of our sin may be done away and that the power of sin may be crucified forever.

III. I lead you into a third great truth as I talk to you finally about power,—peace and power perhaps I had better call it. I really come to the word that holds the secret of blessing for you and for me as I tell you that it is to be found in clean and clear surrender unto Jesus Christ. I remember to have been impressed, nearly thirty years ago by Mr. D. L. Moody, when he asked why was it that

there were ten days of waiting before that blessing came at Pentecost. I think I can understand it. I think I see those apostles with the women in the upper chamber. I think that Peter is there, with his presumptuousness still upon him. I fancy they waited one day, and they said, "Why does not the blessing come?" And then another day, praying all the time, and they said, "I wonder why the blessing delays?" And then on the third day I fancy Thomas arose and said: "Well, brethren, I believe the trouble is with me. I am not entirely cleansed of my doubts." I think the most vapid prayers that ever go out from a prayer meeting are those prayers that pray for the power and baptism of the Holy Ghost upon our unclean lives. The first condition of power is cleansing, and the second condition is surrender. And then another apostle arose, and he said: "I think the trouble must be with me. I am not entirely rid of my desire to be first in the kingdom." And by and by, perhaps the next day, Peter arose and he said, "Brethren, pray for me. I still want to be the primate here in the kingdom; I still want to be first; I still have that old presumptuousness in me, and I want you all to pray for me." Then there followed confession from one after another of those disciples, and by and by the Spirit of God came upon them and cleansed them one and all, and it was just the morning of the tenth day, and the channels of God were ready, and the great fountain of the deep of God's wonderful power came into those empty channels, and there never was such a blessing as they had on the day of Pentecost. The cleansing made possible the power.

But there is another thing, and I call it surrender.

I was speaking down at Princeton not long ago, and after the meeting a young man said, "May I walk with you to the station?" As we went away he said, "Have I got to be a missionary?" and his voice broke with his own agony. I said, "My dear fellow, what do you mean?"

"Well," he said, "I am a student volunteer, and the thing is hard upon me."

"What class are you in?"

"I am a freshman."

"Have you got to decide it this night or this year?"

"Oh, no! I won't have to decide it until my senior year."

"Well," I said, "aren't there any other questions that God is putting before you now? What about Christian work among your fellows? What about personal labors right here in this college? Are you piling up that question and the agony of it when God is really not facing you with it just now, perhaps? Suppose you take these other questions first, and when that time comes, God will lead you into it." And I said: "Another thing I want to say to you: If God wants you to be a missionary, I do not think you will be approaching it that way. I believe that when the question comes to you, as it will come to you perhaps at the end of your college or theological seminary course, it will not be by whips and scourges that the Master will be driving you into the mission field: it will be by the draw-

ing of his love, and you will go with face aflame and with joy in your own heart."

That, I believe, is common sense along religious lines, and yet many a man is afraid of the Holy Ghost. He says: "Oh, I can't say I want to have a perfectly surrendered heart. I am afraid God will instantly begin to give me afflictions and sorrows and discipline; and if I hang off I think perhaps he won't." My dear friend, if you today say to Jesus Christ, "Lord, I want to live in thy will, I want to do thy pleasure, I want that thy thoughts shall rule absolutely in me hereafter," do you think he is going to prepare crucifixions for you and all sorts of hard discipline? Nay, if I know the heart of my Master he is going to say: "Oh, the dear child! What can I do for him to show him the depths of my own love?" Do not be afraid of the will of God. He will lead you right; he will lead you wisely. Dare you plan your life? You cannot see a single inch ahead. Would you not rather leave it to the love and the grace and the mercy of God?

And, O my friends, what wonderful power comes into a surrendered life! Ruskin says: "God does everything with the infinite ease of omnipotence. On earth we are ever doing things by iron bars and perspiration." Have you Christians ever done Christian work by iron bars and perspiration? I have. I went one day to talk to a prominent man in my church. I walked up and down before the house and I did not dare to go in. Finally I rang the bell, and I would have given everything if he had not been there, but he was, and I went in and I talked to him about his soul with clenched fists and veins standing out on my forehead,—iron bars and perspiration, all of the earth earthy, absolutely fruitless. I have gone again on a similar mission with the power of God upon me, and I have gone easily, gladly, joyfully, and the power of God has spoken in every word I said. God took Luther, a poor miner's boy, and he hurled him against the ramparts and bulwarks of a corrupt church, and the ramparts and bulwarks and defenses of the church went crashing down before Luther, filled and driven hard as he was by God. Such a man comes with irresistible impact against the powers of this world, and the powers of this world and Satan go crashing down before him because God is massed and marching behind him; and whatever you do, you will have the ease of omnipotence if you do it in the power of God.—*Wilton Merle Smith.*

Unusual

A minister made an interminable call upon a lady of his acquaintance. Her little daughter, who was present, grew very weary of his conversation, and at last whispered in an audible key: "Didn't he bring his amen with him, mamma?"

"There are many good voices," Mme. Calve said, "that the world will never hear because their owners are too indolent to develop them."

"It is like the story of the farmer.

"Looking up from his magazine the farmer said vehemently to his wife one night:

"Do you know what I'd have done if I had been Napoleon?"

"Yes," she answered, "you'd have settled down in Corsica and spent your life grum-

bling about the bad luck and hard times."—*Kansas City Journal.*

One day a lady called and, mamma not being quite ready to come down stairs, Mabel was sent to entertain the visitor for a few moments.

"I suppose you are going to school, Mabel," the lady said.

"No ma'am, but I know my letters," answered the little girl proudly.

"Indeed; and will you say them for me?" asked the visitor.

Mabel began very glibly, but after three or four letters she stopped suddenly and said: "If you please, ma'am, I guess I'd better not."

"Why?" asked the lady in surprise.

"Cause," said the wise young miss, "that's about all I know, and mamma says I mustn't tell all I know."—*Selected.*

O, little Afterthought, I wish

You had not come to me.

For with myself I otherwise

Quite satisfied should be.

You're excellent, but I deplore

That you should not have come before.

Why is it that you are not prompt,

But saunter in instead

When all the things I've done are done,

And all I've said is said?

Of nuisances you are the worst;

Don't come, unless you come at first!

—*Life.*

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LITTLE BIBLES.

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Prayer Meeting Topics

By Augustus Nash.

The Story of His Birth

Luke 2:1-20. Matt. 2:1-23.

- I How did Jesus come to be born in Bethlehem?
- II Was this providential or did it just happen to be so?
- III What sort of a place was Bethlehem?
- IV What thoughts come to your mind as you think of his birth in the manger?
- V Why can you not imagine Jesus having been born in a palace?
- VI To whom was the first announcement of his birth made?
- VII Where would you naturally suppose such an announcement would be made?
- VIII Why should the revelation be made to simple-minded shepherds?
- IX Why was Jesus born into the world?
- X What evidence do we have of the universal interest of mankind in the birth of Jesus?
- XI Who were these wise men?
- XII Why were they drawn to Jerusalem by a sign in the heavens?
- XIII Why did their visit cause such commotion in Jerusalem?
- XIV What kind of a man was Herod?
- XV What is there to be commended in the actions of the wise men?
- XVI How was the life of the young child preserved?
- XVII How did Nazareth happen to become the boyhood home of Jesus?

The Years of Preparation

Luke 2:40-52; 4:16-18; Mark 6:1-4.

- I How did the Boy Jesus grow?
- II What is your idea of the personal appearance of Jesus?
- III Who exerted the greatest influence in his life, his father or mother?
- IV What is the story of his visit to Jerusalem?
- V What progress had he made so far in his studies?
- VI Did he acquire knowledge in the same way as we?
- VII Did he know the secret of his birth?
- VIII What religious questions had he already settled?
- IX What kind of a place was Nazareth to grow up in?
- X What do we know of his family?
- XI How did he earn his living?
- XII What were his religious habits?

The Man and the Message for the Times.

Luke 3:1-14.

- I What do you think of John the Baptist as a man?
 - 1 Plain.....Matt 3:4
 - 2 Mighty.....Mark 1:4,5
 - 3 Courageous.....Mark 6:18
 - 4 Practical....Luke 3:10-14
 - 5 Humble.....John 1:19-28
 - 6 Unselfish....John 3:25-30
- II What were some of his religious convictions?
 - 1 A thing of the heart. Ver. 3,8.
 - 2 To do with daily life. Ver. 10-14.
 - 3 Strict moral standard. Mark 6:18.
- III What kind of work was he called upon to do?
- IV How was he brought to the sense of his duty? Jer. 20:7-9.

- V In what condition did he find society?
 - 1 The people—Selfish.
 - 2 The publicans—Extortioners.
 - 3 The soldiers—Oppressors.
- VI What was his attitude toward the religious leaders of his time?
- VII What was his message to his generation?
 - 1 Not sorrow for consequences.
 - 2 Not mere reformatations.
 - 3 A thorough change of mind.
- VIII What do you think of his advice on the problems of his day?
- IX What was Jesus' estimate of his character? Matt. 11:7-11.
- X Does John's message have any significance for us today?

The Struggle with Temptation.

Luke 4:1-13; John 6:15; 14:30; Matt. 16:21-23.

- I What reasons are there for believing that the temptations of Jesus were just as real as our own?
- II Why should his great struggle with temptation come just at this time?
- III How do we know that this was not a visible appearance of Satan to him?
- IV What is there to show that Jesus was passing through a great mental struggle at this time?
- V What was the real temptation in the suggestion to make bread from a stone?
- VI How did the temptation to cast himself down from the pinnacle of the temple differ from this?
- VII What would make the thought of universal rule attractive to Jesus?
- VIII What was involved in the suggestion to fall down and worship Satan?
- IX How did he successfully resist temptation?
- X How do we know he was tempted frequently? Luke 4:13.
- XI What other seasons of temptation do we have the record of? Matt. 16:21-23; John 6:15; 14:30.
- XII How does his temptation help us? Heb. 4:15, 16.

The Lost Christ?

BY GIPSY SMITH

(Continued from November)

But I know the possibility, for I know something about this wicked heart of mine. I know its subtlety; I know its deception; and we are no longer kept than we are kept by God. You may lose him in the temple; you may lose him in Plymouth Church. In the temple, the last place in the world! In the very presence of Jesus Christ. You may be so taken up with the services; with the man with the voice, with music; you may be taken off from the main thing and turned aside after something else not essential, and you may lose the face of the Lord Christ. Be careful, be careful. It is not the man; it is not the message; it is not the method; it is not the church; it is not the building; it is not the purpose—it is Christ, and Christ alone.

"Thou, O Christ art all I want,
More than all in thee I find."

QUESTIONS WHICH EVERY ONE SHOULD ASK OF HIMSELF.

Have you lost him? Have you? Come, now, look into your heart and forgive me if I command you. Forgive me, if as a messenger, I try to make you think for a moment or two. Have you lost him? Is Jesus as dear to you as when you first joined the church? Is he as precious as when you first saw him? Do these things mean as much to you? Is there the same passion, the thrill, the ecstasy? Are you enthused about these things, as you were? You ought

to be a little more. Are you as much? You should have grown; you should be walking on the heights, with measured step, with God. You should be sitting in the "heavenly places in Christ Jesus." Have you lost him? Have you drifted? Are you in an uncertain state? Don't you know what you are? Have you got cold? Is there doubt and fear and gloom and sorrow? There ought to be; and there will be if you have lost Christ—there will be. Where are you? I pause that you may think; for you do know, you do know. Have you had an interview with your Lord lately? Have you had any real, unbroken fellowship with him lately? Have you gone aside with him? Have you communed with him face to face, heart to heart, as friend with friend? Is he as real as when you first set out for the kingdom? You know. You know. And God sent this message to call a halt; to make you turn your eyes inwardly and let you see for a few minutes the great needs, the awful needs, of your own soul. Don't get angry with the message. That won't help matters; that will only aggravate. Don't be annoyed because God tries to arrest your attention and make you face facts. I beseech you, I beseech you, not to be irritable when God the Holy Ghost sends the messenger to make you look on matters as they are, and not as they ought to be, for a moment; but as they are; as they really stand at this moment. Some of you have been living just where Mary was living part of the time during the three days—supposing, supposing. You have supposed Jesus was here, and he was there. And you have supposed he was somewhere else, and you have been too much in the crowd. You have not taken time to think, to locate, to understand the situation. You have been afraid to be alone. You have been on the tramp, the universal tramp, and you have not been honest enough to face facts, and you have lost him. It will not do to live in this state. There is danger. The most unlikely person was the first to lose him. Listen! And she lost him in the most likely place, in the temple. And hear it! She found him where she lost him. So will you. Calvary is very exacting. Listen! David found his Lord while confessing the sin through which he lost him; Mary and Joseph had to tramp back three days' journey, and they found him where they lost him—in the temple. The prodigal son found his father in the old homestead. He had not left it, and, believe me, he is still there, and when you go back to where you left him you will find him. But it is the going back; the weary tramp home, that some of us don't like. It is this conspicuous march that some of us kick against, and yet that is the only way. And just as sure as you are a man and are listening to me at this moment you will find Christ just where you left him. Some of you sing sometimes:

"Where is the blessedness I knew
When first I knew the Lord?"

NO SUCH THING AS DODGING THE QUESTION.

Where is it? It is where you left it. And you need not think you can dodge God. You cannot. You need not think you can bribe God. You cannot. You need not think you can shut God's eyes. You cannot, you cannot. But everything must be dealt with that came between you and your Lord, and if you cover that thing up and say nothing about it, and try to act on the sly, you will never succeed—you will never find him; you have got to talk about that very thing and confess it, and forsake it and put it right as far as lies in your power. Mary's blunder was that she left the temple without him. She would have been saved her three days of misery if she had not done that. The first step caused the mischief. When first I began to preach I was only a boy, and a man who bears a very honored name in the Christian world today took me aside soon after. I had left my gypsy tent and he said, "I suppose you take a few minutes each night before you sleep to pray and to square off things for the day," and I was rather surprised, and said to him, "What do you mean?" "Why," said he, "I suppose you take a few minutes before you go to bed each night to get on your knees and square up for the day?" I said, "No, I don't; I dare not." "What do you mean?" he said. I replied, "I have to square up as I go along. If I waited till night my burden would crush me. I dare not wait a day. Three days would kill me. I have to go to God every moment, moment by moment. Three days without him! How long have you been without him? Three days? Three weeks? Three months? Three years? O, my God, without thee! A soul without God, without Christ, and without hope! Why that must be a foretaste

of hell, for I can perceive of no worse hell than the loss of Jesus Christ.

Have you lost him? Listen! You must come back to the spot, to the hour, to the thing, and talk to God about that very thing. Mary had to go back to the temple. She was his mother. And if you are to find him you must go back to where you left him. When I was in South Africa a fine, handsome Dutchman, over six feet high, came into my service and God laid his hand on him and convicted him of sin, and the next morning he went to the beautiful home of another Dutchman and said to him: "Do you know that gold watch?" "Why, yes," said the other, "those are my initials; that is my watch. I lost it eight years ago." "How did you get it and how long have you had it?" "I stole it," was the reply. "But you were my friend?" "I stole it and have worn it." "What made you bring it back now?" "I was converted last night," said the other, "and I have brought it back the first thing this morning. If you had been up I should have brought it last night."

TO WANT CHRIST ONE MUST WALK HIS WAY.

You will have to go back. Are you willing to take back that unkind word, that slanderous, libelous word? Are you willing to tear up that letter in your pocket that you know you have no right to. Are you willing to break off that unlawful friendship? You will have to do it if you want to find him. If you want Christ you must walk in Christ's way; you must do as Christ wants you to do. You must do what he can smile upon. Are you willing to do it? You will have to go back. I know it is not easy. It means aching feet and an aching heart. It may mean a bleeding heart, but you will have to do it if you want peace. There can be no peace until God is put in his right place, until Jesus is honored. Will you seek him and put him there tonight? Will you close your eyes to the multitude and give your soul a chance? Your soul is prompting you; your soul is demanding; and conscience with its finger points, points, points back to the living wall, called memory, where the pictures hang, the pictures of the past. And conscience is saying to you, "Look, look, look!" And that conscience is God demanding that you listen and that you obey. God help you to obedience this night! That is the way to find him.

While preaching in Aberdeen a year ago and conducting meetings, I took lunch one day with a merchant, a Christian man, and he said: "There is a lady here who wants to see you before you leave the house." I saw her alone and she said: "Last Sunday I sat on the platform three chairs away from you, and it seemed as though every word you preached was meant for me, and when you gave an invitation for those who wanted Christ to rise I stood up. I believe I was the first. You asked those who had risen for prayer to leave their seats and go into the vestry. I stood there and said to myself, 'I cannot go there. Everybody knows me. I am one of the best known women in the city and they all suppose I am all right'—the supposing comes in again—'my pride would not let me go and I did not go.' I offered to pray with her then, but she said: 'That won't settle it. I am coming to the meeting tonight early enough to sit in the same chair, right where the devil defeated me, and when the invitation is given I am going to stand up before the 3,000 people, and when you ask us to come to the inquiry room I am going there, and I am going to confess Christ and get the victory.' You should have seen her. She did not wait to be asked. When she came out of that inquiry room she had found her Lord right where she lost Him. She glorified Him. She confessed Him openly and went away with joy in her soul. And you may do the same when you do as she did—when you go back to the place where she lost him. Will you do it tonight? Will you do it now? In the next few moments hundreds of people in this house may find Jesus. O, Holy Spirit forbid that anybody should go away supposing, when they may be sure. Let us pray."

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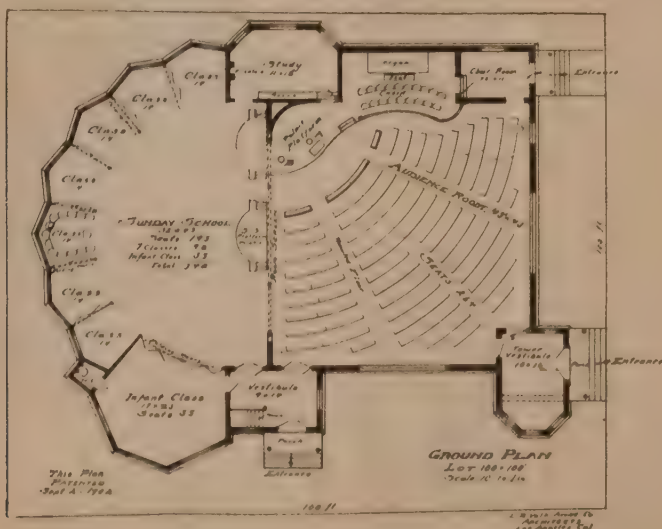
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THE BIBLICAL ENCYCLOPEDIA.

(See Colored Pages in Front)

When you have examined the fourfold treatment of the text, and examined the same treatment of the reference texts in the margin, then turn to the indexes 1 and 2 in the volume you are using, look up the subjects of the heads of your sermon, and you will, in most cases, find in the one volume all the illustrative matter you can use. But if what you find is not entirely appropriate (no man with the "Biblical Encyclopedia" needs distort or strain to illustrate a point) then carry the same research into the other four volumes. This will result in more illustrative or illuminative matter on a subject and its different phases than you can find in any two or three works. Suppose your subject was Contentment. You examine comment on page 349, Vol. II, Job. 20: 22. After examining the paragraphs on 21: 23, you would turn to Eccl. 5: 13, 14, page 22, Vol. III, and examine comment, and also illustrative matter. "Anxieties of Rich;" thence to Jer. 17: 12 on page 425, Vol. III. Then turn Index 1 of Vol. II and under "Content" and "Contentment" you find nine references in that volume and "Riches" furnishes 19 references. Index 2 of the same volume under "Contentment." "Riches and Rich" furnishes fifteen references to most excellent illustrations. Thus in one volume alone you have forty-three references. Extend the research to the other four volumes and you will find upwards of 200 references. This would amount to some twenty pages or enough to preach two sermons on the subject if you used no other words or thoughts than those in the "Biblical Encyclopedia." Certainly we expect no one to do this, we simply mention this as an illustration of our statement that it is a homiletic gold mine and more productive of suggestive thoughts and information than any four Biblical works you can purchase.

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Two Prominent Contributors to THE EXPOSITOR

There is nothing that strengthens the faith more or is so inspiring as the archaeological confirmation of Biblical statements. Very few men versed in this subject are interesting. We have been searching for some time and have finally found the man. We know he is interesting and his biography reprinted below from "Who's Who in America" tells his ability.

We asked Dr. Coburn in selecting facts and incidents to give those that would be suitable for use in sermons. Only a few men have the privilege of making these discoveries in the Bible lands for themselves. The next best thing is to tell what others have discovered.

No article published by THE EXPOSITOR in the eight years of its life attracted so much attention and comment as a "long-hand" report of Dr. Goodell's description of his revival work in his own church. We received nearly 100 letters asking for more of the same kind. He will contribute three articles on

A Prepared Man;
A Prepared Message, and
A Prepared Church.

This was in response to the request to tell our readers how the greatest results could be secured from a series of special services or revival. Dr. Goodell was besieged by requests to give addresses on this subject to ministers' conferences and retreats. Through the EXPOSITOR he addresses a much larger audience and many who could never hear him personally.



CHARLES L. GOODELL, D. D.

COBURN, CAMDEN M., born Uniontown, Pa., April 19, 1855; graduated Allegheny College, 1876, A. M., 1878; graduated Theol. School, Boston University, S. T. B., 1883 (Ph. D., Grant University, D. D., Allegheny College). Studied in England and Germany, 1889-90. In M. E. ministry since 1876. Member Biblical Archaeological Society, Victoria Institute, American Oriental Society, honorary secretary Egyptian Exploration Society. Author: Ancient Egypt in the Light of Modern Discovery, 1892; Critical Commentary on Books of Ezekiel and Daniel (Whedon Series), 1901; The Stars and the Book, 1904; Bible Etchings of Immortality, 1905. Wrote series of articles on Egyptian Exploration in Homiletic Review, New York, 1890-4, and continuous contributions each year since, also articles in Methodist Review, New York, and contributions to various learned societies. Now professor Allegheny College, Meadville, Pa.

GOODELL, CHARLES LE ROY, clergyman; born Dudley, Mass., July 21, 1854; educated Nichols Academy, Dudley, Mass., Williston Seminary, Easthampton, Mass., Boston University, A. B., 1877, New York University, A. M. 1902, D. D., 1903. Served church at Acushnet, 1879; pastor Broadway Church, Providence, 1880-2, Chestnut Street Church, Providence, 1883-5, Trinity, Providence, 1886-8; Winthrop Street Church, Boston, 1885-93, First Church, Boston, 1894-6, Hanson Place Church, Brooklyn (which he brought to membership of 2,300, largest Methodist church in world), 1897-1903, Calvary Church, New York, since 1904 (membership increased from 1,400 to 2,000 in ten months), received 364 persons into membership Feb. 5, 1905, (the largest number ever received into any Protestant church in America at one time).

In The Pastor's Study

EDITED BY SAMUEL CARDINER AYRES, LIBRARIAN OF DREW THEOLOGICAL SEMINARY.

The Study as the Holy of Holies

In this department we shall strive from time to time to present helpful articles for the aid of the pastor, confining ourselves to those subjects which concern the study and its life. The study is as holy a place as the pastor makes it. It is the kind of place he makes it too. A few men are without a study enclosed by four walls it may be and still do as their forefathers did, compose their sermons while going to and fro among their people. But such instances are rare, I believe. A study may be pretentious, it may be plain and even dingy; lined with new and helpful books or have in it only a Bible, a Hymn book and a Dictionary and yet it will be a sacred place or a place of greatest temptation as we make it.

How much the personal element has to do with all our work and the places where we do it. If a man is worldly ambitious, he uses his study as a place wherein to plan his schemes for self aggrandisement. If of the oratorical temperament and desirous only of the applause of men, here he practises his oratorical periods and pictures to himself how it will impress the people. But if the pastor is a man of God, his study will mean more to him than these things do. To such an one it is the place where he had his great vision of the Christ ever renewing itself; the place where the Sabbath messages are heard. It is the place where his heart has gone out to God in prayer for his people and for his own spiritual life. It has witnessed some of his greatest struggles and triumphs.

Who shall come into this holy of holies? It must not be a place like the Jewish holy of holies to be entered by the High Priest once a year only or even once a week. The great pastor will make it the center of his parish work. Is a soul in difficulty? "Come up into the study and we will talk it over." Has a man yielded to an awful appetite and committed a grievous sin? "Let us go into the study and pray about it." A soul is triumphant and to him the place is hallowed forever. A young man has heard the voice of God in a far country and the prodigal comes to the pastor in order to find his way home and on his knees in the study he finds the way to his Father's house where there is enough and to spare. A poor boy who has found the Lord has somehow had an awakening in mind, too, and desires a broader education. Where is there a better place to talk and plan for larger things than in the study.

Some pastors seem afraid to have others enter the study, while others share it so thoroughly with their people. Now it is a group of boys who comes to "my pastor." They just come to see him because they like him. He shows them his favorite books and perhaps reads a bit here and there. Next it is a group of the young men of the village who have the welfare of the Church at heart and wish something to do. Together they plan for greater things. Gently the pastor says, "Don't you think we ought to have a word of prayer before we part? Bert, won't you pray with us?" and the young man who has been so reticent in the performance of his duties prays and then and there begins a new prayer life.

Every pastor should make his study exert an influence felt during the week. Lend

books to boys that they will learn to love. One of my dearest possessions is a copy of the Hoosier Schoolmaster that was given me by my father's Presiding Elder when he made a visit to the parsonage home. The pastor should have a few devotional books to lend such as those of S. D. Gordon, Elliot's "Expectation Corner," Andrew Murray's "With Christ in the School of Prayer." These are to aid those who are struggling after spiritual growth. You may think of many more ways and places for the sharing of your books, for you are on the field. A little girl was brought to Christ by reading the life of Christ. Use the library to aid in soul winning.

To every pastor and everybody else, too, there come times of discouragement. Then is the study a city of refuge. Here is new courage gained and a sore heart prayed and praised away, Is this what you use your study for?

Two Recent Books on the Virgin Birth

Two books have appeared within two months of each other dealing with the subject of the Virgin Birth. These were called forth principally by the attack made on the doctrine by P. Lobstein of Germany. His book has been translated and is issued as a volume of the Crown Theological Library. For a while after this work appeared there seemed to be no answer forthcoming.

A Presbyterian pastor of Canandaigua, N. Y., Rev. Louis Matthews Sweet, presented to the public in November, 1906, a defense of this important doctrine. In September, 1907, Professor James Orr, of the United Free Church College, of Glasgow, was enabled to present to the public his lectures on the Virgin Birth, delivered the previous April in the Chapel of the Fifth Avenue Presbyterian Church of New York City under the auspices of the Bible Teachers' Training School.

They are both very important books. The title of Mr. Sweet's book is "The Birth and Infancy of Jesus Christ according to the Gospel Narratives," published by the Westminster Press, Philadelphia. Price \$1.50. The purpose of the book is stated in the author's preface as being "for the purpose of reaching satisfactory personal convictions on the subject of Christ's birth and youth. The study was begun with a bias rather unfavorable to the doctrine of the miraculous birth, though with the usual warm affection for the Christian narrative. The issue of the investigation has been an assured belief in the authenticity and authority of the Infancy narratives, and is offered as a contribution to the establishment of the historical faith as a valuable part of the heritage of the Christian Church." How well the work is done is witnessed by The Outlook, one of the most radical publications in the theological realm. This grants that Mr. Sweet has made the strongest plea for the orthodox view yet made. Further, the book is quoted with approval by Professor Orr in his own discussion of several important points.

The treatment of Mr. Sweet is as follows: First of all he gives a statement of the problem which presents as he discovers the following difficulties:

1. The two accounts of the infancy.
2. The genealogies—calling attention to

the fact that the genealogy of Matthew is that of Joseph and not of Mary.

3. The residence of Joseph and Mary at Nazareth.

4. The Chronological order of the massacre of the innocents and the flight into Egypt.

5. The different degree of importance attached to Joseph and Mary by Matthew and Luke, Luke giving Mary the pre-eminence.

6. Most vital of all, "The infancy narrative apparently stands alone and unsupported by the rest of the New Testament."

7. It is affirmed that the story of the Infancy formed no part of the primitive Gospel.

a. Because of the silence of other writers.

1. Mark is the best representative of the primitive Gospel—he makes no mention that this was a part of the first message.

2. John's emphasis is on the pre-existence of Jesus and the reality of his incarnation.

3. Paul lays no stress on the manner of Christ's coming into the world.

b. There seem to be traces of another tradition that Jesus was the son of Joseph.

1. Witness the genealogies.

2. The puzzling of Joseph and Mary over Christ's words, "Wist ye not that I must be about my father's business."

3. The incident of Mary and his brethren in Matthew xii.

4. Various passages in which Jesus is spoken of as the son of Joseph, and the carpenter's son; and other passages in which his parents are mentioned conjointly, implying the fatherhood of Joseph.

What we would lose if we reject the Infancy section would be:

1. The Christmas message.

2. The use of important data in the development of Christ's self-consciousness.

3. The same method continued would extend to the rest of the Gospel the doubt of the authenticity of the narrative and then there would be no safe testimony left as a witness to the facts of Christ's life.

Next in order Mr. Sweet discusses the Old Testament prophecies in relation to the subject and finds two great ruling ideas present in all their declarations.

1. "A world kingdom of God based upon righteousness issuing in universal peace."

2. "The realization of that kingdom through consecrated personality—a holy people and a holy king."

He further says, "He who abandons the Messianic Theology has cut himself off from historic reality and is indeed left amid 'the infinite space and silent stars,' and alone, for the Jesus of history and Christian experience is not there." In his study of the prophecies he spends much time, as he must, in discussion of Isaiah VII, 14.

Another conclusion he reaches is that many of the acts of Christ's life embodied the symbolism of the prophecies in order to satisfy contemporaries who expected this in their Messiah.

Next in order is presented Keim's theory of Jewish-Christian Interpolation. The theory is answered in the following points:

1. This calls for the fabrication of a whole section of the history.

2. The careful guardianship of the early church over the apostolic tradition forbids such a supposition.

3. He could not have remained unknown to Luke.

4. The mark of interpolation is lacking. His use of the Septuagint is corroborative of the fact.

5. The Gospel of Matthew is Jewish throughout.

The date of the section is not as late as Keim puts it. The denial of Keim that there is support for the story of the Infancy in the early church before the middle of the second century is met by quotation from Ignatius and Justin Martyr.

The fourth chapter is taken up with a reply to W. Soltau, who holds the theory of late composite origin. The entire theory breaks down upon three unassailable facts.

1. The narratives, each of Matthew and Luke are units.

2. The narratives are ancient.

3. The narratives are Jewish.

The fifth chapter deals with the theory of Lobstein which Mr. Sweet calls the "Mytho-Theological theory." "The purpose of Lobstein is to preserve the religious value of the narrative while surrendering its historical character." The theory breaks "on the fact that the Proto-evangel is neither dogma nor legend, but history, authentic in its origin and well and soberly narrated, although in the forms of sacred poetry."

The sixth chapter deals with the theory of heathen influence. The seventh with the exegetical construction of the section. The eighth with the uniqueness of Christ in its bearing upon the question of its birth. This is a strong presentation of the claims of Christ. The ninth and last chapter deals with the doctrinal construction of the historic fact. Then follow seventy-one pages of notes on the following subjects.

a. Historical review of the discussion.

b. A comparative study of the infancy narratives.

c. A summary and estimate of Ramsay's "Was Christ born in Bethlehem?"

d. Christ's birth and the Messianic Hope.

e. The Apostles' creed.

f. Bibliography, followed by an index of seven pages.

Professor Orr's book is smaller by sixty-five pages and consists of eight lectures and an appendix. It is entitled "The Virgin Birth of Christ." It is published by Charles Scribner's Sons, and is sold for \$1.50 net. The titles of the eight lectures are:

1. Statement of the case—Issues and preliminary objections.

2. The Gospel witnesses—Genuineness and integrity of the records.

3. Sources of the narratives—Historical and internal credibility.

4. The birth narratives and the remaining narratives of the New Testament—Alleged silence of the New Testament.

5. Relation to Old Testament Prophecy—Witness of early church history.

6. Mythical theories of origin of narratives of the Virgin Birth—Alleged heathen analogies.

7. Doctrinal bearings of the Virgin Birth—Person of Christ as involving miracle: Sinlessness and uniqueness.

8. Doctrinal bearings of the Virgin Birth—The incarnation. Summary and conclusion.

The Appendix consists of the summary of eighteen papers written by living and eminent scholars on the subject and secured by Dr. W. W. White.

We cannot do better than to give Dr. Orr's own summing up of the conclusions and chief positions which he has endeavored to establish. They are twenty-three in number.

1. The only two narratives which we have of the birth of Jesus tells us He was born of a Virgin.

2. The Gospels containing these narratives are genuine documents of the Apostolic age.

3. The texts of these narratives have come down to us in their integrity.

4. The two narratives of the Virgin Birth are independent.

5. The narratives nevertheless are not contradictory, but are complementary and corroborative of each other.

6. There are strongest reasons for believing that Matthew's narrative comes from the circle of Joseph, and Luke's from the circle of Mary.

7. The Gospel of Mark, which embraces only the public ministry of Jesus does not contradict the other narratives.

8. The Gospel of John does not contradict the other narratives, but presupposes them.

9. John unquestionably knew the earlier Gospels, and is traditionally identified with opposition to the earliest known impugner of the Virgin birth, Cerinthus.

10. "Paul does not contradict the Virgin Birth. On the contrary, Luke, a chief witness of the Virgin Birth, was the companion of Paul and Paul's language seems to presuppose some knowledge of the fact."

11. "The doctrine of Paul and of John—as of the New Testament generally—implies a miracle in the origin of Christ."

12. "The Gospels containing the narratives of Christ's birth were, so far as known, received without question by the church from their first appearance."

13. "With the exception of the Ebionites—the narrowest section of the Jewish Christians—and some of the Gnostic sects, the Church from Apostolic times universally accepted the fact of the Virgin Birth. The Nazarenes, or main body of the Jewish Christians, accepted it."

14. "The early Church set high value on the Virgin Birth doctrinally, as attesting (1) the true humanity of Christ, and (2) his superhuman nature."

15. "The prophecy of Isaiah vii. 14 is rightly applied by Matthew to the birth of Christ."

16. "Yet, as most critics now admit, this prophecy was applied by no one in those days to the Messiah, and therefore could not have suggested the invention of this story."

17. "It is guaranteed by the majority of recent critics that the myth—as they call it—of the Virgin birth could not have originated on Jewish soil."

18. "It is as conclusively shown by Harnack and others that it could not have originated on Gentile soil."

19. "Pagan myths do not afford any proper analogies to the Virgin birth of Christ, or the doctrine of the Incarnation."

20. "The perfect sinlessness of Christ, and the archetypal character of His humanity, imply a miracle in His origin."

21. "The doctrine of the Incarnation of the pre-existent Son implies a miracle in Christ's origin."

22. "The miracle in Christ's origin had of necessity a physical as well as a spiritual side."

23. "The Virgin birth answers historically to the conditions which faith postulates for the origin of Christ."

These are the conclusions of Dr. Orr. His style is very clear and his manner helpful. We now have the two books before us. You wish me to tell you which to buy. If you can do so get both. Each complements the other. In some points one is stronger, in others the other. It is a fact that both books have rendered a real service to the Christian Church.



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The Stereopticon at Christmas

Rev. R. S. O'Dell.

Pastor Baptist Church, Delhi, N. Y.

The best Christmas service I remember of holding was that of last winter. I had been casting about for some time, trying to bring some new feature into the regular Christmas service that would be of real lasting good, not only to the children, but also to the "outsiders". I had two small trees for the children of the Sunday School placed at either end of the platform, in the corner of the Church. Then for a program, instead of the usual speaking of pieces, etc., we gave "The Life of Christ." Stretching a screen across the center of the platform, (having the organ hidden behind the screen) we began with The Birth of Christ, (using an electric lantern) showing the pictures as are shown in lecture on the Passion Play. Behind the screen we had an organist, playing softly some appropriate music. The scene where Christ was shown beside Galilee was held on the screen until a lady, hidden behind the screen, sang a part of "Blue Galilee." Then on the lake, while she sang "Peace Be Still"; the scene in the tomb, "Lead Kindly Light"; on the Cross, "I Gave My Life for Thee, What Hast Thou Given for Me". The singer was the best I could procure for that work, as was also the organist and lantern. Of course, the open invitation was given to any to be present who might desire to come. Then I had some cards printed.

"Will you come to the Christmas service ondate. I specially desire you."
(Signed) PASTOR.

Those cards were sent to the hardened and outcast. To those who most needed such an invitation, I had "reserved seat," marked on the card. In the center of the Church I reserved four pews for such. At the close of the service the small gifts for primary and junior classes were distributed.

Of this service I will say, we could not begin to seat the people. It was estimated that six hundred could be accommodated. It was a means of grace. It did great good. I do not know that it has been tried very extensively about here. To me it was new. It meant conversions. Of course it cost, but in nearly every village there are those who would be glad to donate the singing and playing if the regular organist and some one from the choir could not, and after all, the renting of lantern, etc., is not very expensive.

CHRISTMAS ENTERTAINMENT WITH THE STEREOPTICON.

Your pastor may have one—if not, he can rent one with the necessary slides. We quote from an early issue of the World Evangel:

Program.

Music, "Largo"Handel
Hymn—"All Hail the Power of Jesus' Name."

Congregation.

Prayer—

LIGHTS OFF.

Church With Bell Tower—New Old South Church, Boston.

Song—Come, Come, People Come.

Congregation.

Music—Solo, The Story of the Christ.... Hill

Bethlehem—Recitation—Matthew 6:11.

Bethlehem at Night. (Colored).

Solo—O Little Town of Bethlehem (Words by Phillips Brooks)

Annunciation to the Shepherds (Dissolving Picture) Beale

Recitation—Luke 2:8-12.

Shepherds and Angels (Colored)..... Beale

Recitation—Luke 2:13.

Music—Luke 2:14.

Shepherds and Angel..... Plockhorst

Solo—A Christmas Carol (1st and 2nd stanzas) Bartlett

Holy Night Fuerstein

Recitation—Luke 2:15-16.

Babe in the Manger..... Dobson

Song—Once a Little Baby Lay..... Morton

Holy Night Corregio

Solo—Silent Night, Holy Night..... Haydn

Birth of Jesus..... Hoffman

Recitation—Psalm 72:17.

Christmas Bells Blashfield

Song—Christmas Bells Dugan

Gift From Heaven..... Plockhorst

Song—Christmas Night (2nd verse)..... Hill

Holy Family Knaus

Song—The Birthday of a King..... Neldinger

Presentation in Temple (Colored)..... Dowling

Recitation—Luke 2:25-32.

Journey of Magi..... Tissot

Recitation—Matthew 2:1-8.

Star of Bethlehem..... Schonherr

Recitation—Matthew 2:9-10.

Solo—A Christmas Carol (3d stanza). Bartlett

First Christmas Night..... Pierrey

Song—Under the Stars..... Brown

Wise Men Worshipping..... Hoffman

Recitation—Matthew 2:11 (1st Part).

Music (On Screen)—Holy, Holy, Holy, Lord, God Almighty.

Congregation.

Adoration of the Magi (Colored).... Veronese

Recitation—Matthew 2:11 (Last Part).

Recitation—What Can I Give Him.....

..... Christina G. Roseetti



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GENERAL INDEX—DECEMBER

All matter not numbered as an illustration is indexed herewith.

Page.	Page.	Page.
Advertising cards, Dr. Burrell's.128	Correspondence course in church methods128	Pastor's Study, in the144
Bible study for men129	Ecclesiastical year—December.117	Postal card solicitor125
Character, cleansing and power—Smith137	Elijah the reformer—Albertson.136	Prayer meeting card126
Christmas117	Evangelism—the prepared man—Goodell106	Prayer meeting resurrected126
Christmas, a plan for124	"Follow up" system, a129	Prayer meeting, Sunday school lesson in126
Christmas book sale124	High heaven robbery—Kilmer.135	Prayer meeting topics140
Christmas carol, the first—Watkinson131	Illustrations from Recent Events—Gilbert108	Present-Day Life and Religion—Dixon112
Christmas money, way to raise.124	Illustrations from "Thirsting for the Springs"—Jowett115	Present-Day Parables110
Christmas presents, a way to distribute124	Illustrations of Power111	Printed matter, samples of130
Christmas service, the first—Robinson132	Illustrative Department108	Salaries for preachers increased. 99
Christmas souvenir postals124	Laymen's winter tent meeting129	Santa Claus association124
Christian stewardship day125	Lost Christ, the—Smith140	Scotch evening, a125
Christmas tree, substitute for.124	Love of God in Christ—Morgan.133	Sunday evening methods127
Church in Bible school, the.130	Men's Berean association135	Texts and Themes for Christmas.117
Church Methods Department.124	Ministerial arts, four128	Textual Search-Lights115
Church "trade mark," a128	"Old Folks' day," Dr. Goodell's.129	Unusual139
		"White elephant" plan125
		Young men go to church, why.127

Subject Index for Illustrations. Pages 108 to 123

Figures below refer to illustration numbers, not page numbers.

No.	No.	No.
Agitation, power of213	Future life, reality of the209	Praying, the Pilgrim's215
Animal tamer and the tigers226	Gap, the filling of the205	Railroad man's prayer194
Backyard, a professor's190	Get right with our God199	Resolution, unyielding241
Baptism of children, incident at.232	Gift, a choice277	Rushing past God249
Betraying one's self239	Gift, the meaning of the264	Sabbath work218
Bishop Dudley and the hunter231	Gift, the unspeakable257	Saviour, the word, in an African tongue188
Burning heart, the254	"Given, given," to the Lord263	Shepherd and lamb236
Child, the powerful work of a.202	Giving grudgingly242	Shepherds saw, what the258
Christ is all189	Gratitude of the puma221	Sincerity, power of212
Christmas cheer268	Heaven, road to230	Smiles240
Christmas chimes274	Honesty214	Soul and body246
Christmas-day question, a259	Hotchkiss' search for a word.188	Soul, value of a242
Christmas gift, the best272	Howard's conversion, Gen.224	Soul-winning219
Christmas glory265	Idiots234	Star and song256
Christmas ideals273	If he had not come269	Strangers, refreshment of201
Christmas, meaning of278	Impressions, lost220	Sympathy must be personal208
Christmas presents, the271	Infection237	Talk it up213
Christmas sermon, the260	Influence216	Texts and themes255
Christmas song, the261	Influence, loss of226	Textual searchlights235-239
Christmas story276	Influence, power of211	Thirst, the true245
Christmas visits and letters279	Jews, the227	Three things198
Church at the center, the189	Legend, a270	Transformation of life206
Church members, dead195	Limitations do not shut out God.190	Treasure, hidden204
Colors, the following of the203	Losses, the worst193	Unbelieving heart, the193
Conversion of Gen. Howard224	Love, limitless207	Uncleanliness248
Courage, sublime192	Love, motive of work200	Unity191
Cradle and the group, the262	"Magnificat," singing the280	VanDyke on gifts264
Cranmer's testimony229	Minnesota grasshopper plague.228	Views, larger222
Deer, the hunted217	Moody and puzzling questions.185	Visions lost by haste249
Disaster of a doubtful word210	Name, the blessed226	Voice from the mining tomb.241
Drink refused241	Offering, our267	Water of death244
Education, Christian223	Offering tail ends242	Weed worth millions, a243
Exhaustion, physical and spiritual247	One woman's example232	Weeds, killing244
Experience, proof of229	Opportunity missed, an235	Wesley and the fool233
Farrar on Christmas266	Perils unknown238	Worthless found valuable, the.243
Festival of hope, the266	Prayer, day of228	
	Prayer of railroad man194	

Scripture Texts, Illustrated by Books. Pages 108 to 123

Figures below refer to illustration numbers, not page numbers.

No.	No.	No.	No.
Gen. 20:20200	Ezek. 3:9192	John 7:17223, 225	2 Cor. 9:15221, 257
Ex. 17:15 (Marg.)203	Ezek. 22:30-31205	John 8:12-19198	Phil. 2:10188
Ex. 23:12201	Ezek. 33:31226	John 8:24193	Phil. 4:11-12190
Lev. 14:42237	Dan. 3:25190	John 10:11217	Phil. 4:18211
Lev. 23:3218	Dan. 6:22238	John 11:10192	Gal. 6:14189
Lev. 26:33227	Matt. 16:24189	John 11:35208	Eph. 4:15212
Num. 15:14201	Matt. 18:10202	John 14:23229	Eph. 6:6-8204
Judges 12:6239	Matt. 18:20215	John 16:22210	Col. 1:20189
Neh. 5:9199	Matt. 22:42259	Acts 24:24219	Col. 3:23-24204
Prov. 20:23214	Mark 15:43192	Acts 26:27219	2 Thess. 3:13213
Prov. 22:6216	Mark 16:17188	Rom. 8:9219	Heb. 3:15220
Prov. 28:6214	Luke 2:1-90256	Rom. 14:19191	Heb. 11:6193
Isa. 40:11236	Luke 2:10260	Rom. 14:23190	2 Pet. 1:19210
Isa. 52:8191	Luke 2:13-15258	1 Cor. 1:10191	1 John 4:14188
Isa. 58:9228	Luke 2:14261	1 Cor. 1:18189	Rev. 1:9-13190
Isa. 58:13-14218	John 3:36193	2 Cor. 3:18206	Rev. 3:1213
Jer. 31:3207	John 4:10235	2 Cor. 5:1209	Rev. 8:16195

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